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A Crusade to Make Prohibition Prohibit

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In presenting this survey of the reform situation as related to Temperance, Prohibition and Public Morals, I could wish that the reform conditions were better. How I would love to say that since prohibition went into the Constitution, United States Senators and Congressmen have worked with the judicial and executive branches of the government in loyally making the Constitution of their country effective; and that even the wet newspaper editors, politicians and ex-brewers have shown themselves good sports now that the thing is settled again them, in abiding by the will of the vast majority and patriotically helping to enforce the people's law; that we have had two Presidents since prohibition came in, both of them as executives sworn to protect, defend and enforce the Constitution, who have clearly recognized their duty and handled without gloves the impending lawlessness with reference to the enforcement of this amendment and the Volstead Act. Every man in America ought to be able to say this of the situation; but everyone would recognize that no one of these statements is true; and this fancy sketch seems like a smug little joke. But it is no joke that this is so.

No sooner had the prohibition amendment been enacted than the enemies of the law got together in a noted hotel here in Washington for several days for consultation. They associated with them and had present the representatives of five or six interests that prey on the public. The brewers, the distillers and the wine merchants; the race-track gamblers and certain Jews who are a discredit to every man of their race except those who have headed the red-light district propaganda and white slave trade; the American tobacco trust, whose president and other officers were present and who was elected First Vice-President of the society opposed to prohibition; the moving picture interests, controlled now by certain degenerate Jews of New York who dropped the standards of the movie to the lowest regions of depravity, almost as rapidly as fifteen years ago they dropped the liquor interests from fairly respectable saloons run by their proprietors and under some necessity to keep the law, to the unexampled vileness of the brewery-owned saloon.

These interests had the effrontery to publish two years ago, "We have two billions of dollars to defeat the enactment of the Volstead Law and its enforcement." This statement was heralded through the associated press not only in every daily paper of the Union, but in the press across the waters and all around the world. How a statement like this will affect a man depends entirely upon the man. I felt that it was little short of outrageous that an organized group would have the assurance to publish to the American people that they were planning to spend two billions of dollars to defeat their Law and Constitution. But many managers of the press felt differently. The suggestion of two billion dollars drew out their hands for their share and the newspaper world has, with rare exceptions, been holding up to contempt an integral part of the Constitution of their country.

Strange Propaganda

It need not surprise anyone that much of their propaganda has been brainless. Money will not buy the best brains nor even the best use of such brains as they hire. Their first line of defense was that the prohibitionists now flushed with victory, were about to offer a constitutional amendment suppressing the growth of the tobacco plant and the manufacture of it into cigars and cigarettes, and would even make it a penitentiary offense to smoke a cigar or a pipe. Newspapers took this up, and we had a period of eight months regular reading about the horrid prohibitionists and W. C. T. U. depriving the poor smoker of all his rights. Meanwhile we breathed his tobacco smoke in every car, sat with it in hotel lobbies, and no man or woman ever formulated such a constitutional amendment, law or even a literary protest.

And after this falsehood about the anti-tobacco laws had served its purpose, and worn itself out until no one took it seriously longer, the next hoax by which the people were to be turned into a disloyal camp against Constitutional prohibition was

The Blue Law Cry

The recent blue law hoax was the second of its breed in American history. The latter day

fake offered as its crowning falsehood the statement that the rampant prohibitionists were going to prohibit automobile riding on Sunday.

The very name "blue law" is an historic falsehood. The alleged blue law code of New Haven and Connecticut was originally given publicity in "The History of Connecticut" written by the Rev. Samuel Peters, a clergyman of Connecticut who was driven out from that colony in 1774 because of his Tory activities, and who attempted to revenge himself upon the patriots of America by his absurd and libelous history.

Far from cruelty and intolerance in its laws, the legal code of New Haven and Connecticut was for its date in history mild and generous in the extreme. As late as 1819 there were 223 offenses punishable by death in England, and 176 of these were without benefit of clergy. Connecticut, as early as 1642 imposed the penalty of death for 12 offenses only.

In that day horrible cruelties were common methods of government. But the Puritans of New England, so reviled by the impurians of today, were neither cruel nor blue in their governmental practices.

According to the Rev. Samuel Peters, the "blue code of Connecticut" made it criminal in a mother to kiss her infant on the Sabbath Day, strictly forbade mince pies, playing cards, playing instruments of music except the drum, trumpet, jewsharp, etc. But the same man who hurled these libels at his patriotic enemies said in the same book that "the water (of Bellows Falls) is consolidated by pressure, by swiftness, between the pinching, sturdy rocks, to such a degree of induration that no iron crow-bar can be forced into it," and on page 127 said "the stream is harder than marble."

The blue law hoax of Peters has caused that ungracious individual to be taken as the patron saint of the wets, and the very words of his chief libel of his country are adopted as the inspired text of the propaganda to break down with lawlessness the authority of the American Constitution, the sacred compact of the best government that anywhere on earth ever blessed mankind.

It seems astonishing that a campaign founded on such an episode as Peters' libel of American customs could have been adopted by so many and carried so far. But editors have solemnly swallowed the propaganda bait and hook, line and cord. Priests have taken it up in their pulpits, lecturers have tried to ride into popularity by denouncing blue laws. They have encouraged the violation of the law, tried to make a joke of enforcement officers; attributing the success of prohibition to the leadership of the Protestant clergy, they have made them the butt of ridicule with their moving picture films; they have distributed such papers as The Hotel Gazette to every guest at our hotels, and have tried to make the law a by-word.

What is true in the United States has been much more marked abroad, where a well-defined, adroitly conducted propaganda has sought in the press of our allies, England and France, to deride the United States for trying to save its people from intemperance.

At this time most people were given a surprise by Mr. Palmer, whose weak and vacillating enforcement work always left those who tried to watch his movements in doubt as to whether he sought to fulfill his oath of office by enforcing the law, or to secure the favor of the lawless element.

Palmer's Infamous Beer Provision

Well, Palmer's beer decision tending to nullify the 18th Amendment and quench the spirit of the prohibition movement, left on the doorstep of the new administration to embarrass it, is still before us.

It is understood that Secretary Mellon is not a prohibitionist. Nevertheless, he has had the fairness to keep that crooked decision of Palmer's from going into effect for nearly eight months, and has given Congress ample time to amend a defective piece of legislation. Had it not been for the willful five in the United States Senate who filibustered against a law that is designed to carry the Constitution into effect, we would have had an anti-beer bill which would have made possible the enforcement of National Prohibition.

We suppose that if a majority were about to violate the Constitution of the country, endanger the national peace, jeopardize the people's liberty, and one man, with the soul of a prophet and the convictions of a martyr, felt that he was standing between his country and ruin for a few hours until the majority came to its senses, a filibuster might be justified as the last resort. But to select that method of preventing the great majority from fulfilling their oath of office to protect, defend and enforce a Constitutional provision, is to aid the most lawless, harmful and degrading traffic ever known to civilization. If they did not sell out for thirty pieces of silver, they, like Esau, have for one morsel of politics sold their birth-right.

The Wilson administration goes out into the dark of obloquy because in the greatest moral crisis of the 20th Century it tied itself to the outlawed liquor traffic, and the great mass of America's middle class and moral people tried to wipe it off the earth with a majority big enough to wash the stain away.

Here are three Democratic Senators trying by the most underhand and unfair methods to prevent the new line-up from redeeming a bad situation, Broussard, Stanley and Reed; and two Republicans, Brandegee and Moses, who are willing to have their party incur the hatred of the people who trusted them again with power, by failing to make good on the enforcement of a reform that is now a part of the Constitution and Federal Government. The decent element of this country could have no finer opportunity to show its determination to enforce its laws than to go into these five states at the next election and give the people the record that these five men have made in the United States Senate. Their overwhelming defeat would be a benediction to the Senate and a revamping of the reputation of the states they misrepresent.

There is a great condemnation upon men in public life who can discern the face of the sky but cannot read the signs of the times. Senator Reed is one of these. It is not long ago

that as a champion of the wets he conceived a little game, as he said, to back the drys off the boards. Knowing that our Board had secured the writing of a bone-dry bill for the United States, which bill was about to be introduced, he sprang to the floor and introduced a bone-dry bill himself. What was his surprise when the Senate by an overwhelming vote adopted his bill with proper amendments and put a new face on the temperance reform, giving it a bone-dry standard. The people of our country have never voted for a compromise prohibition, not even in any state. The dryer it is the more votes it gets. The fact that Senator Reed could so misread the signs of the times might suggest to his companions that he is misreading them now; and is thinking to curry favor with the nation bent on destroying the liquor traffic by his use of methods to perpetuate it.

Every honest man will acknowledge that when the people of the United States amended the Federal Constitution to get rid of the liquor traffic, they meant to eliminate the brewers no less than the distillers and wine merchants. There isn't a man in his sober senses living under our flag who believes that the spirit of that constitutional amendment is in force while a single brewery unrebuked turns out beer with an alcoholic content.

When Mr. Palmer wrote his decision making doctors the purveyors of beer instead of saloon-keepers over the bar, he knew he was setting back the cause of prohibition which his oath of office required him to set forward.

Notes on the Present Situation

Every great movement has been governed by the swinging pendulum of public opinion and interest. Prohibition is no exception. Public opinion remains the same. But prohibition just at the present is suffering from a lack of active interest in its behalf. Despite the swinging of the pendulum or perhaps because of it, the clock continues to run and the hour of full victory will ultimately strike.

Reforms do not permanently swing backward, and if any one thinks they do, let him try to turn back the hands of time on the dial plate of the moral universe, and learn his mistake.

The conviction of the people that prohibition is right is as deep a conviction as it ever was; but today they are not in the fighting humor they were before prohibition became a law. Their attitude seems to be: "We have won our victory; we have put our country's law right on this question; it is now the duty of the officers we have elected to enforce that law; of the judges to protect it; and of the legislators to supplement and guard it; the subject is closed; it irritates us not to be allowed to turn our attention to other things. We cannot help but believe that this agitation against the law will wear itself out without our interference."

We think, however, that the revamping of the false alarm of "Blue laws" and the acceptance of that slogan, is pretty good proof that a vicious lie never dies until somebody kills it; we must not be blind to the fact that there are thirty organizations against the Prohibition Law. These organizations do not aim at the repeal of Constitutional prohibition but

at its nullification. They are raising money and enlisting evil-minded and mistaken citizens in their ranks.

These movements have the backing of those newspapers which can be corrupted and which are in the majority in certain cities. They have the backing of the filibustering Senators; of judges false to their oath of office; of jurymen uninformed or corrupt; of prosecuting attorneys out of sympathy with the law, and of so-called high society men and women lacking in sense and morals; the backing of bootleggers, big and little, black and white, some of whom formerly drove garbage wagons but now ride in limousines and whose prosperity is based on nullification. All of these people, however, must appeal to the people. And they are doing this in the following ways:

(a) By claiming that prohibition was a sudden matter, passed without due consideration under unusual circumstances. But we showed that it was a hundred years' growth.

(b) By asserting that prohibition is the breath of fanaticism. They say that having tasted blood the prohibitionists are now out to secure a Constitutional amendment against tobacco, and the way they lash themselves into fury over this proposition reminded me of the man in the tombs cutting himself with knives and howling through the nights over imaginary things. Time has refuted the utter falsity of their statement.

(c) They have said we were after blue laws to stop everything but going to Church on Sundays. This false alarm is destined like the other to sink like a waterlogged derelict of its own weight.

(d) They have said that prohibition was the work of legislative bodies, although before prohibition the liquor interests did everything possible to keep the liquor question from the polls. We have shown that it was achieved in the only way a Constitutional Amendment could be achieved, that it had been a political issue in every campaign and that every Congressman who voted to submit it and every legislator who voted to ratify it, did so by direct mandate of his constituents.

(e) They said that this was done while the young men were out of the country fighting its battles. But there were only 300,000 soldiers abroad when the law was submitted. It was the young life of the republic that had brought prohibition about in thirty-two states; and in Ohio when the soldiers returned they voted by a 200,000 greater majority than formerly in favor of the state's action in ratifying the law.

(f) They said that this thing was never really approved by the people. But it was submitted by 281 for to 128 against in the House and by 65 for and only 20 against in the United States Senate, an impossible majority if the people had not approved. And it was ratified in the state legislatures by 3739 votes for, to only 934 against, in the Houses and 1288 for, to 213 against, in the State Senates.

The present propaganda argument against the law is that it is a failure and should be abandoned as such. But: (a) The people cannot be told by an evil they have outlawed that it is more powerful than the people and their government. (b) Prohibition has proved a real success as shown by any careful and detailed statement of the experiment. Its immediate first three months' results were marvelous, until the word was passed along that the administration that had vetoed it did not intend to take its enforcement seriously. It, of course, will always be a part of the history of those critical days that after the Constitution was amended and it was everybody's duty to see that an adequate law was passed to carry into effect the amendment. President Wilson vetoed the only law presented and sought to leave his country without any enforcement law whatever and with the Congress adjourned; that the Secretary of State, who in a hundred ways could influence sentiment abroad in this matter, had gone down from the plane of John Hay, William Jennings Bryan and Robert Lansing to Bainbridge Colby, the brewers' lobbyist; and that the Attorney General of the nation was none other than A. Mitchell Palmer, of beer-medicine fame and that the enforcement officers from New England to California were former liquor dealers' attorneys, ward heelers, saloon keepers, "blind pig" agents, moonshiners, ex-convicts, some of whom had a long line of convictions for selling liquor without a license and violating national and state prohibitory laws. And yet some short-sighted people attribute every failure under that miscellaneous assortment to the essential failure of prohibition.

Then we must not forget that great newspaper agencies have incited to the violation of this law for the express purpose of bringing about nullification and have sold themselves to the treasonable work of this evil agency; but prohibition has been a colossal success even under these handicaps. It has outlawed the liquor traffic; its power is broken in politics so that no statesman in any department of the government needs longer to fear it nor to kneel to receive its orders. The educational effect of law and order has been turned to the side of sobriety and temperance; and, though some men can find liquor if they hunt it, the state is no longer engaged in hunting down men who want to quit. Every man or woman who is a drinker now has a chance to quit, and every American child will grow up in a transformed environment.

Two or three billions of dollars that were annually wasted for booze were turned into the legitimate channels of trade. There is hardly a city in America that has not added one-third to its High School facilities because of the influx of boys and girls who can now finish their education because the booze money is being spent for their schooling. And the Church of Jesus Christ, having cleared the deck for action, has a free field for a straight fight with unrighteousness and her greatest competitor is dead.

What Shall We Do Next?

The present situation calls for an organized propaganda in behalf of law enforcement.

Lincoln's immortal words about reverence for law should be up in every church and school. The judiciary branch of the American Bar Association has sent out a brave and patriotic note that ought to arrest the attention of all the thoughtless who have drifted toward lawlessness.

The passage by Congress of the anti-beer bill to correct Mr. Mellon's ruling is the immediate and urgent necessity of today. A unanimous and vigorous support of the admirable and efficient work of the prohibition enforcement office under Mr. Haynes' splendid supervision is the urgent duty of the hour.

A local organization in every political unit based upon the local law is the next step. We achieved the prohibition amendment not from the top down, but from the ground up. The people prohibited it first in their own mouths, then in their local communities, then through the county unit, then out to the states until thirty-two were dry and the states spoke in the nation. We have a growing conviction that we must achieve the enforcement of prohibition just as we achieved the enactment of the law: From the local unit out to the nation.

Divine Guidance

Psa. 107:7

Once when travelling in the Himalayas, I set out for the village of Rampur. I came to a place where two roads branched. I was not sure which was the road to Rampur. I took one of them and after walking a long distance, I realized that I had chosen the wrong one. If I wanted to return I should have to walk back eleven miles. Distressed at the mistake I went into the neighboring village of Nalthora. A local shopkeeper beckoned to me. When I went to him he hid the Hindi New Testament he had in his hand, thinking I was a Hindu Sannyasi. After conversing a while, he said to me, "What do you think of Jesus Christ?" "He is my Saviour," I said. "Do not be troubled," he replied joyfully, "at having lost your way and come here. For some time I have been studying these Gospels. I have many doubts and difficulties. I have been praying that the Lord would send me some one who would clear them up. He has brought you here in answer to my prayer." We continued late into the night talking about Christ, and I spent the next day also with him. His doubts were cleared away and he believed in Christ. Later on he was baptized. In this way God guides us when we entrust ourselves to him. We may think that we have lost our way. But he will take us to places where we are needed and to save souls.

Rev. M. S. Stook, pastor of the Waverly, Iowa, Congregational Church, increased his attendance from forty to two hundred and his collection from \$1 to \$14 by using motion pictures with the Sunday evening service. He uses them also on Friday evenings. Some of the pictures used Sunday evenings are, "A Royal Romance," "Paul and Virginia," "Midsummer's Night Dream," "Lady Clare," "The Heart of Abraham Lincoln," "Dolly Varden," "Greater Love Hath No Man," etc. Machine and equipment cost \$400.00.

Henry Ford's Religion

ALBERT SIDNEY GREGG

Henry Ford is thorough, he is a hard worker, he believes in going after facts personally, he is a great inventor and an equally great financier. It is seldom that inventive genius and business ability are so wonderfully blended in the same personality. That combination alone would be enough to make him outstanding, but the qualities enumerated do not fully explain the man. There are at least three other traits that require some elaboration. They are his high degree of intuition, his idealism, and his sense of moral obligation to the human race.

Perhaps the dominant trait is his intuition. This quality is what efficiency experts delight to call "vision," but which they do not always explain so other folks can understand. It is what makes a "big" man. Such men see and understand a complex situation at a glance without being told. Intuitive ability made Napoleon a great general, but did not prevent him from being a selfish egotist. Intuition enabled Washington to visualize the future of America, and inspired him to fight for coming generations more than for the immediate present. Lincoln was a great seer with a great heart, and for that reason will be honored as long as men inhabit the earth. Roosevelt lives in the hearts of millions, because he saw more than those immediately about him. One day he jokingly remarked that when he saw a reform movement coming down the pike he ran out, got to the head of the procession, and thus gained credit for being a great leader.

A "seer" reads human nature as other men read print. His conclusions are the result of intuitive impressions more than a process of reasoning. Some folks call this "playing a hunch." Others say it is a kind of clairvoyance. Whatever it is, this power is supernatural, instantaneous and conclusive. All human beings have it to some extent, but here and there men and women appear who are supernormal in their intuition. Such people win distinction as authors, editors, orators, composers, preachers, musicians, inventors, statesmen and financiers.

Seers are always looking ahead. To them the past is dead and buried. Things that are happening now are significant to them only as they have a bearing on tomorrow and the days after tomorrow.

Henry Ford is a true seer, for his gaze is ever turned toward the future. He has little patience with history or precedents. To his mind the present merely furnishes material out of which to fashion a better world for generations unborn. His mind leaps forward without effort, and he visualizes a new world just as Washington saw it when he was laying the foundations of the New Republic. But in making these mental leaps he often travels too fast for others to keep pace. His highly intuitional nature and his idealism are closely related. He is a dreamer, but he is not dreamy. No matter how much he may dream, or how far ahead his mind may run, he never for a moment forgets that he is still doing business

according to the rules of the present era. In spite of the selfishness all about him, Henry Ford is always a glowing optimist. He firmly believes in the final supremacy of good over evil. And he is dead sure that tomorrow is going to be better than today.

For three days in succession I saw him at his office in Dearborn and talked with him on many subjects. Although he is the foremost manufacturer of automobiles in the world, his mind is more on making better men and women than on making profits.

While we were at luncheon one day, I asked him a number of searching questions. I wanted to get at his underlying motives, if possible. He answered me frankly, and did not seem to be at all offended at my directness. One question was something like this:

"What is the real motive in all your altruistic undertakings? Do you feel a sense of duty—of obligation to the race?"

"I do," he nodded solemnly. "But you know I don't go much on charity. My plan is to do away with the need of charity as it is commonly understood."

Stated bluntly, without any qualifications, that reply might create a wrong impression. An actual instance of how he works will clear up that point.

Ford and his wife were cruising up the river above Detroit, one Saturday, in his private launch. When darkness came on they decided to tie up and wait for morning, as it was too far to run back to the city. The next day they discovered that they had anchored near an Indian reservation occupied by a civilized tribe. A religious service was held in a little church near the bank of the river, and Mr. Ford learned that the preacher was a native Indian Episcopal rector. After the meeting Ford invited the preacher to come aboard for a visit and he accepted. That incident led to a singular friendship. Later the preacher said to Mr. Ford:

"For some time I have been wondering if you could help us with a farm tractor. We are very poor people, but we are doing our best to get along. I think a tractor would be a great help in opening up and cultivating our farms."

"All right," Ford replied quickly. "Pick out several of your best young men and send them to me in Detroit."

Three young Indians were selected and in due time reported to Mr. Ford. He greeted them cordially and provided a place for them to stay. For two weeks they were put through a drill in operating a tractor. They learned rapidly, and at the end of that time they could make the iron plow horse do all that was required of it. Then Ford shipped the Indians a tractor, plows, harvester, and in fact a complete farming outfit, including a Ford car for the preacher. And the Indians have made good. They have cleared, planted and cultivated ten times as much land as they could have worked in the old way, and they will do even

better next year. But that is not all. Ford is following them up personally, and giving them the benefit of his own experience. He visits the reservation, knows what they are doing, and shows them how to do more. Ford is an expert farmer himself. He has a farm of 5,000 acres near Detroit on which he raises wheat, works it up into flour in his own mill, and sells it to his own employees at cost. So when Ford undertook to show the Indians how to run a farm, he knew what he was about. The Indian preacher has developed into an exceptional leader, and is helping his people economically as well as spiritually. Ford also has given a \$5,000,000 hospital to Detroit, and maintains a school for boys where they can "learn while they earn."

Some people thought Ford should have given money to the Indians in place of the farming implements, but he did not see it that way. His purpose is to help others to help themselves. Boiled down his creed may be expressed in one sentence:

"True charity is to make this world a better place in which to live and grow."

Another searching question that I addressed to Ford was phrased something like this:

"Mr. Ford," I began, "what is the real reason for your attacks on the Jews in the Dearborn Independent and in books? Are you trying to get even for something?"

"No, nothing of the kind," he replied quickly and frankly. "During the Peace Ship Expedition," he continued, "I became aware of the existence of a power that was superior to all governments. It seemed to be controlling the war. At last I traced this influence to the International Jew banker. After I had satisfied myself on that point, I began to make public what I had discovered. There is no personal feeling in the matter whatever. I want the Jew bankers to stop manipulating money merely to get a strangle hold on somebody. They should use money to help business and industry. That is all there is to it. I am not making an attack on the Jews' religion. Of course, we have traced their activities in many directions, but our charges have not been questioned or disproven. We are very careful about our facts, and know what we are talking about when we make a statement."

Mr. Ford's idea is that if the Jew banker's hold on the financial systems of the nations can be broken, there will be more money in circulation, and everybody will be more prosperous.

"He regards this crusade as a real duty," said a gentleman who is close to Ford. "He feels that it is his obligation to free the people from the grasp of the money changers. His hope is that by making the facts public, the Jew will see what is wrong and correct it, or the rest of the world will convert the Jew from the error of his ways."

His ideas are revolutionary and all inclusive. He proposes to reshape living conditions so that every person will be free to work out his own destiny in his own way, and not according to a plan imposed by somebody else.

Henry Ford's father, William Ford, was a warden of the Episcopal church in Dearborn in

which Henry Ford was confirmed. Henry Ford, himself, is a member of an Episcopal church in Detroit.

It will be noted that his ideas run very much in the direction of what some people call social religion. Perhaps that is as good a description as any. There is a very strong trend that way in these days. The application of Christianity to social problems has made prohibition a fact, and is cleaning up government and industrial life generally. Social Christianity is making a heaven here and now in which to prepare for a heaven hereafter. That is Henry Ford's ideal, although he probably would not express it just that way.

His real inner feelings are more or less hidden. He is not the kind to say much about such matters. But there are three tests that go far to reveal a man's real spiritual attitude: They are the way in which he regards the ministry, the Bible and Sunday.

Only a short time ago Ford urged a young man to consider the ministry as a field for service, and in doing so told him that the immediate future would be a period of great usefulness for the Christian preacher.

He has Bibles all over his house, including the old family Bible, and he reads them.

When he bought the D. T. & I. railroad, running from Detroit to Ironton, on the Ohio river, he stopped Sunday trains, established an eight hour day, and increased the pay of the men. And now he is making money out of a railroad property that has been a loser for fifty years. Ford himself does not travel on Sunday, if he can possibly avoid it.

Speaking of the effect of his order to end Sunday work he said to me:

"One of the most ingenious attempts to induce me to allow Sunday traffic, came from an orphanage in Columbus. They begged me to take the children out into the country on Sunday. But I refused. I told them I was unable to see any good reason why they could not have their excursion on Saturday."

In the Dearborn Independent of August 13th there is a column editorial entitled "Back to the Six Day Week." Keep in mind that this very unusual, high grade, weekly publication is rapidly gaining a national circulation, not merely as the personal organ of Henry Ford, but on its own merits as a worth while magazine. It overflows with live wire sermon material. Here is an extract from that editorial:

"As these 'blue law' crusaders say, there is too much railroading on Sunday—far too much. Efficient factories can do their work in six days. If railroads were efficient they could do most of their work in six days, too. It is not altogether a matter of morals. It is largely a matter of management. There is also too much government work on Sundays. If industry and commerce can write all of their letters in six days, the government ought to be able to handle them in six days. The point is, Mr. Reader, don't permit the 'liberals' to fool you. People who say the world ought to do its work in six days are absolutely right, on every possible count."

Where can you find a more outspoken declaration on the Sunday question, even in the

church press?

In another editorial the Independent has this to say about the liquor traffic:

"The 'wets' and the 'wide opens' find it hard to realize that they are the tail end of a disappearing era and are shortly to be jerked around the corner and out of sight. For a long time objects of contempt and abuse, they are now in line to become objects of pity, which is the last stage.

"Somebody is telling the 'wets' that they have a chance, that if they will play on the next turn of the legislative wheel they will win. The poor 'wets' are falling for the 'come on game.'

A Square Deal for Capital and Labor

CHARLES STELZLE, New York

(An address delivered at a Conference of the National Reform Association in Pittsburgh).

When I was a machinist in New York City I used to think that I knew all about the labor question. I belonged to the Machinists Union—as I still do. I heard the business agent and the walking delegate, who came down to our meetings regularly. I was six days on the job. Of course, I knew all about the labor question. But after I got away from the machine shop and began to meet other people and read books and hear discussions different from those I heard in the shop and the labor union, I found I did not know quite as much about the labor question as I thought I did. The average working man is too close to the labor question to understand it adequately; and what is true of the average working man is also true of the average boss, only more so. The average boss is so engrossed in the matter of turning over profits that he sometimes forgets that there is a great, big, vital, human problem just outside his office door; and he fails to wake up to it, sometimes, until he hears the banging on the door of a Shop Committee, or a Committee of the Labor Union. Then he is jolted at the realization that he has forgotten or ignored vast areas of the industrial problem which have been giving thousands of other people very serious concern.

We, both of us, capital and labor, working man and boss, need a larger outlook upon the labor problem.

We are hearing very much these days about the uprising of the radicals. I am not so much concerned about the uprising of the radicals; I am far more concerned about the downsitting of the conservatives. (Applause).

These people who are quite content with things as they are, who get a pretty good salary, who have enough to eat, who can educate their children, who have good homes, and who can't for the life of them understand why working men should ask for a sixty per cent. increase in their wages, when the cost of living has gone up one hundred per cent! (Applause)—these are the people who very largely, are responsible for the radicalism that is sweeping over the world today. (Applause).

There are thousands of men who are being deluded by the vain hope that if they can abol-

"It is not surprising. There was never so stupid a business, so stupidly conducted as was the liquor business. It generated the poison that finally killed it. Forty years ago the liquor traffic was fighting the enactment of laws prohibiting it from selling liquor to children. Twenty years ago it was fighting laws which were intended to keep the saloon from owning Sunday—as the Movies now own it. The liquor business flouted all American decency, in the first place; poisoned its customers with chemicalized liquors, in the second place; and then wondered why the wrath of Americans arose like a storm and swept it away."

ish the labor union, they will have solved the labor problem; and they are bending every energy toward the extermination of organized labor. But these men forget that the labor union is not the labor question. If every labor union in existence were to be wiped out today, the labor question would still be present—and I sometimes think in a more aggravated form than we have it today; for there are forces, organized and unorganized, which are comprised in this thing. It includes the 30,000,000 Socialists of the world, 10,000,000 of whom have cast their ballots for Socialist candidates; it includes the movements among the working people in Italy, in Austria, in Australia, in England, to say nothing about the social unrest that exists in our own country. And in view of all this it doesn't require a very wise man to say that this is the era of the common man. Slowly, but surely, the masses of the people are coming to their own. For long years they fought for religious democracy and they won; and then for four hundred years they shed their blood upon many a battlefield as they struggled for political democracy, and they conquered. Today they are fighting the battle for industrial democracy, and no human power can stop their onward march, and no divine power will. (Applause).

This is the labor movement by which we are confronted today, and we dare not be sidetracked in our discussion of it by a specious argument against the labor union. They tell us these labor agitators are responsible for it all. Let me remind you that there were no labor unions in Russia, but today we have the most stupendous revolution in history going on in that country. These so-called agitators have not created unrest. It has created them. It has pushed these men and women out from the ranks of our common humanity to become the exponents of a democracy of freedom, for which they are struggling.

And yet the labor union is an important part of the industrial situation. I know that it is frequently accused of making mistakes. It is often said that labor unions are unfair; I know that. I have been arbitrating for a half dozen years practically all the labor difficulties in a newspaper office in New York City, in the mechanical department. Three-fourths of these cases I have decided against the labor

union, although I belong to the Machinists' Union; because they were unfair. They are unfair often, and they know it frequently.

But they are also accused of lawlessness.

Who are the men who commit acts of lawlessness in labor trouble? Well, I went out on a strike one time, back in that machine shop; we were out for six weeks. I don't know what we struck for but we lost the strike; that is all I remember about it. (Laughter). I came back on Monday morning, pulled on my overalls, went into the room in which I had been working, running a big planing machine, and I found a great big red-headed Swede running that planing machine. Now, at that time I was only about twenty-two, and I was an elder in the Presbyterian Church. That is some office, I want to remind you. (Laughter). I thought it was. I was superintendent of the Sunday School, a director of the Young Men's Christian Association, president of the Christian Endeavor Society, vice president of the Brooklyn Sunday School Union, and a lot of other things—and yes, I ran a mission besides, on my own hook. That is, I was a fairly active Christian young fellow, I thought,—Christian young fellow, mind you; I put the emphasis upon the Christian—that is what I thought I was. But when I went into that shop that Monday morning and found that big Swede running that machine, I felt like knocking his block off. (Laughter).

Now, some of you may not understand why that should be so. When I told that story some time ago to a preachers' meeting in Canada, a Methodist minister, knowing I was a Presbyterian, said to me slyly, "Well, Brother Stelzle, that was the time you nearly fell from grace, wasn't it?" (Laughter). "No," I said, "the only thing that saved that fellow was the fact that I was predestined not to knock his block off." (Laughter). If it hadn't been for that, I don't know what would have happened to that chap. (Laughter).

Oh, yes, you can talk as you please about these fellows who are rough in a labor strike, but it is the average man—husbands, fathers that you know, who, feeling that they are fighting for their very existence and for their family's existence, sometimes do things under the stress of that kind of a situation, which they would not do as individuals under ordinary circumstances. And yet one need not go very far back in history to find duplicated in the church practically everything that we employ in organized labor today, even down to boycotting and to slugging.

At one time the ruling power in England happened to be connected with the Roman Catholic Church, and the Roman Catholic Church became the ruling church of England, and they made it very unpleasant for the Protestant Church of England. They burnt a few of their bishops and made it otherwise hot for them. And then there came a change on the throne. The ruler of England was a member of the Protestant Episcopal Church, and to all intents and purposes the Protestant Episcopal Church became the union church of England. And they made it very unpleasant for these non-union, non-conformists—so unpleasant that they left England and came to the

United States and landed on Plymouth Rock where they thought they could worship God and have freedom of conscience. But scarcely had they gotten a foothold in New England when they went hot foot off to non-union Baptists and Quakers and did everything in the boycott fashion of which we accuse organized labor today.

Oh, yes, the labor union has made mistakes, it has boycotted people by refusing to sell them food and done some other things that aren't very nice; but it has by no means had a monopoly of that sort of thing. For it is true that every great reform organization passes through its period of hysteria.

But organized labor has done some other things. I can only mention them.

In the first place, it has done more to abolish child labor than any other organization in America. (Applause). And I can prove it. The National Child Labor Committee itself admits it. Organized labor stands for equal pay to men and women for equal work, and it is pretty nearly the only organization that stands for that right.

It has done more to wipe out unsanitary conditions in shops and tenements than has any other organization. I remember one afternoon—you have been hearing about the sweat shops in New York City—one afternoon I looked down Fifth Avenue from my office, and I saw fifty thousand women, members of organized labor, sweeping up the Avenue out on strike—what for? Higher wages and shorter hours? No, they were out on strike because they wanted the sweat shops of New York abolished. And they were abolished before those women went back—trade unionist women.

Furthermore, they are fighting for more temperate living on the part of working men. You know I am tempted to make a speech on that subject, but I can't. I was in England a couple of years ago, and when I was over there I met in the House of Commons the labor members in the House of Parliament. We sat at a long table, forty of us, with Arthur Henderson presiding, and we talked about labor conditions in England and the United States; and we ordered our drinks.

Now, at that time you could get in the House of Commons anything you wanted to drink; but every last one of these men ordered tea—without a stick in it either, mind you, if you know what that means. (Laughter and Applause). And I found furthermore that each of these men—practically every one of them members of Parliament—was a vice president in the Labor Officials Temperance Fellowship, a temperance society composed of walking delegates, if you please.

Mr. Gompers said to me, some time ago, with a half sneer, "It has come to pass in the British Trades Congress that they will not elect a delegate to the Federation of Labor unless that delegate is a member of the Temperance party." (Applause). Thank God that is so!

Mr. Gompers said the other day that the reason Bolshevism has arisen in Russia is because they have prohibition. (Laughter). Well, if that were true, then I rather think that as the Bolsheviks are in power the whole nation

would become drunken; but it hasn't, and furthermore they themselves some time ago executed a lot of their officers because they got drunk. (Applause). I think that is the answer. These great organizations of labor are fighting for more temperate living on the part of the great mass of working men who are affiliated with them.

These are just a few of the things on which I would like to elaborate, if there were time. And so I plead, first of all, for a square deal for the working men.

Square Deal for the Boss

But by the same token I plead for a square deal for the boss. Labor misunderstands the boss. The average boss isn't a crook, he is just a human as are the men who work for him. If we suffer from bad social conditions, the boss is less responsible for these conditions than is the working man. If the political situation in Pittsburgh is rotten—I don't say that it is, but if it is—(Laughter and Applause) if the political situation in Pennsylvania is worse—and I don't say that it is—(Applause) if we have a bad, a corrupt situation in these United States, then I say to you that the working men of America are responsible for it, and the working men of Pittsburgh are responsible for its political situation. If you have not the nerve, if you are too lazy or too indifferent to get better conditions for yourself politically, then you have no right to blame the bosses for your confounded laziness. (Applause).

There are more working men than there are bosses, and if the working men will take the time and have the courage to think things through and work things out, things will come to pass much more quickly than they are doing today.

I hold no brief for labor—about Mr. Gompers and temperance—I never got a cent from labor. I hold no brief for capital; I never got a cent from capital. But I want to say to you that the bosses of Pittsburgh and of this country have a right to a square deal, just as much as the working men of Pittsburgh and the working men of America have a right to a square deal. (Applause).

And thirdly, some time ago as a Sociological Congress, a speaker said something like this: "During the past twenty-five years the church has increased threefold, but during the same period social unrest has also increased threefold;" thereby concluding that the church as a means for keeping down social unrest has been absolutely non-effective—assuming of course that it was the business of the church to keep down social unrest. Rather is the opposite true. It is the business of the church of Jesus Christ to create social unrest. (Applause). And if you imagine, for a single minute, you capitalists or anybody else, that you can use the Church of Jesus Christ or religion, as a means for keeping down working men and making them satisfied, you are making the mistake of your life. (Applause).

There are no labor troubles in darkest Africa; but if the missionaries we are sending there are on to their jobs, we will soon begin to hear about trouble, labor troubles, strikes

and lockouts in the heart of that dark continent. And this is how it is going to happen:

These missionaries will point out the low physical, mental and moral conditions under which the people are living, and then they will show them the possibilities of a life in Jesus Christ; and as they catch something of a vision of Jesus and all that he may mean to them there will come among them a healthy spirit of social unrest that will not be satisfied until it breaks the bands which have bound them through many centuries. That has been the history of the church in every generation.

Square Deal for the Church

The church, ladies and gentlemen, has been the greatest trouble-maker in history. A couple of Turks were riding up the Bosphorus, and pointing to Robert College on the hill one of them, gnashing his teeth, said: "That Christian institution is responsible for the revolution in Turkey among the poor of our country." And he was right. These graduates of that Christian college, going back to their people with their Christian ideals, pointed out the injustices in Turkey, and from that moment the revolution in Turkey began. The same thing is true in every country in the world. I cannot elaborate that point as I should like to, but let me say this:

The church has made mistakes, a good many of them; but when reform came to the church it came from within and not from without. The church has always been its own severest critic. The men who find the greatest amount of fault with the church intelligently are the men inside of the church, not those outside of the church. The church is not a hypocritical, self-satisfied institution that feels that it is so far above the people that it is beyond making mistakes. What is the church, anyway? I will tell you what the church is in Pittsburgh. The church is a company of people, composed of your neighbors, gathered together in an organization, taking certain vows and obligations upon themselves—to do what?

First, to build up themselves; for what purpose? That they may go out and build up the community and world. They give their money and time and work to do that. I know that it is quite possible for a man to be a Christian outside of church—I grant you that—but I want to say this: The Christian man who is inside the church is the union Christian, whereas the Christian man who is outside of the church is the non-union Christian, if you please. (Applause).

Receiving all the benefit of the sacrifices of the people who are inside of the church, who are giving your children religious advantages, your family and your wife—you non-union Christians never so much as raise your hand or your finger in behalf of this institution which has nothing to gain for itself, but which has everything to give to you and to the community life. (Applause).

And sometimes you say, "Oh well, I am so broad and big and liberal." Anybody can be liberal that way. (Laughter). It takes a big man, a really big man to live and work and stay inside of an organization that is littler than he is. Anybody can do the other thing and skip out, and let it go at that.

Yes, the church has made mistakes, but it has done a lot of other things, and I ask, therefore, that we give the church a square deal.

Square Deal for Jesus

Now, finally, I ask for a square deal for Jesus Christ. What is the relation of Jesus to the social quest of the day? There are some men who say that Jesus came to establish an ideal republic. There are others who insist that he came to promote a Utopian democracy. These men are wrong, in both cases. Jesus came to establish an absolute monarchy, a kingdom which shall be comprised of all those who will acknowledge his kingship. And yet practically every social reformer insists that Jesus was the advocate of his particular social system, even though these systems be as extreme as the poles. Whatever else this may prove, it indicates that the Christianity of Jesus Christ was a much bigger thing, much broader thing than any "ism"; and yet nobody can prove, from Scripture, that Jesus was the advocate of any particular social system. He lived in an age when social conditions were worse than they are today. He denounced these conditions as no man of his time dared denounce them, but instead of advocating another system Jesus began to change individual men. That may sound old-fashioned. If so, then I am old-fashioned in my convictions upon that point. Josh Billings once said, "Before you can have an honest horse race, you must have an honest human race." (Laughter). And I guess he is right! Before you can have an ideal social system, you must have ideal men.

I was talking in Chicago some time ago to a crowd of working men about the moral aspects of the labor question, and when I had finished my address they began to ask questions. One man arose and said: "What's the use of talking about the moral aspects of the labor question?" He continued: "You know very well that all sin is due to poverty. It is because people are poor that they sin; that is the only reason. You wipe out poverty from any man's life and sin will disappear—and you know it, but you are afraid to say so, because you are afraid you will lose your job." (Laughter). Well, that always sounds very funny to me. In the first place, I haven't got a job to lose.

"Oh," I said, "is that so? I suppose that you are a Socialist." He said, "Yes." I said, "You say that all that is necessary is to wipe out poverty from any man's life and sin will disappear." He said, "Yes." I said, "Then I suppose you would conclude, logically, that all the millionaires in Chicago are saints"—and he sat down. (Laughter.)

Oh, I am not trying to get out of this thing in cheap fashion. I have made my fight for labor, and I believe everything I have ever said in behalf of working men; and it has cost me a lot to maintain that position through the years. I have never asked a favor of either capital or labor, but I would be false to working men if I were to maintain any other position; for after all, the most important thing is not what a man is without, but what he is within. It is that which determines his destiny. (Applause.)

I was talking in the Labor Temple some time ago. I had forgotten what I had said, but the next day I received a letter from a woman—and it was "some" letter! I tell you, when a woman starts out to write a letter—I mean a regular woman—she can write "some" letter. What she didn't say to me! She said, "It is all right for you to stand on the platform and tell us working people what to do; (I don't know what I told her to do) you stand there in your broadcloth and tell us what to do; but suppose you come down yourself and see how you like it." I wouldn't know broadcloth if I were to see it coming down the street! But the next Sunday I read the letter to the audience. And then I added this:

I went to work, when I was eight years old, in the basement of a tenement house in New York City. I stripped tobacco leaves and got fifty cents a week for the job; and my mother and four sisters and I lived in two rear rooms, about nine feet square, with a little bit of a window just about a foot or so square, so high up that they could scarcely look out of it. Often we went supperless; and that mother of mine went supperless, in order to give the children something to eat. Frequently we ate simply stale rolls for days at a time; and that mother worked at wrappers, for which she was paid two dollars a dozen, for finishing the entire wrapper, and often I would awaken long after midnight to see her seated in that outer room in which I slept working away at those hideous garments which have become to me a horrible nightmare. Frequently I took these wrappers back to that Jewish sweatshop on the East Side of New York. That mother lived until about a year or so ago—just about a year ago—but I have seen her during recent years stagger across the floor on account of weakness that came over her because of the terrible experience through which she passed to keep those children out of an orphan asylum to which she would not permit them to go; so that she might give her very life, if need be, to keep them together. As I think of that, it makes me feel like putting my fist through something; and, if you please, like raising hell, if necessary, that that sort of thing shall not continue among the working people of the world! (Applause.)

If the Church of Jesus Christ has no clear-cut message regarding the suffering of a common humanity, then its task is done and it is a waning power. I believe it has a message, and we are going to hear from it more and more, or I would not have stayed within the church. And this is why I tell you that story, much as I dislike to do so. After having passed through that experience, you can't say to me that I don't know what I am talking about. I can look into the face of any man, or any woman, and say to you, "I care not how poor you may have been, I have passed through the same experience and I know what it means to suffer."

And that was the teaching of Jesus Christ, namely; that it is a question of character, what a man is within, that counts, rather than what he is without.

One thing more, and I am through. Jesus Christ today is the Ruler of the civilized world;

is the authority on labor problems. Working men are saying that if he were here today, he would fight the battles of working people; he would, because he fought for them two thousand years ago, until they crucified him. But, men and women, is it quite fair to have Jesus Christ bear all the buffeting and all the spitting upon, aye, and the crucifixion, while we take our places far from him, ashamed to acknowledge him as our friend and as our leader and as our Saviour?

I have asked for a square deal for the working man; I have asked for a square deal for the boss; I have asked for a square deal for the church; and now, in conclusion, I ask for a square deal for Jesus Christ! I ask no more for Jesus Christ than every man here asks for himself, namely a square deal. Let's give it to Him! (Applause.)

From "The World's Moral Problems," published by the National Reform Association, Pittsburgh, Pa.

The Story of the Lost Conscience

From the Russian of M. I. Saltykov-Schedrin in Current Literature.

Conscience had disappeared. The people crowded the streets and theaters as before; pursued their occupations; enriched themselves; and no one seemed to notice that anything was missing. Many even felt more robust and free, held their heads up higher, could now more readily dig pitfalls for their fellows. All remorse vanished as if blown away by the wind. The loss of Conscience was not at all felt.

It had disappeared quite suddenly. But yesterday, that importunate creature was continually bobbing up before one's eyes. Now it was suddenly gone, and with it the moral unrest, the worrying phantoms that always accompany the ever-censuring and damning Conscience. It was now possible to enjoy God's glorious world undisturbed, and the clever people recognized that they were freed from the last hindrance in the way of their ambitions. Of course they did not fail to make use of the opportunity thus offered them. People went plundering and robbing right and left, and there was devastation everywhere.

Poor, bespatted, torn Conscience, meantime, lay in the street trampled upon by every passer-by. Heaven knows how long it would have lain there had not a drunken sot happened along who, in his intoxication, did not think it beneath his dignity to pick up this rag for which he hoped he might, perhaps, get a glass of whisky.

Straightway he felt something like an electric current pass through his body. As the alcoholic vapors that befogged his mind disappeared, the bitter recognition of the reality gradually asserted itself. At first he was seized with a dull sense of terror; then his memory began to stir and his imagination became active. From out the darkness of his sinful past his memory unsparingly dragged forth the recollection of his misdeeds. His imagination reanimated this past, and the judge in him awoke.

His whole life now seemed to him like an unbroken chain of crime. He could neither justify nor defend himself. He was so greatly oppressed by the overwhelming evidence of his depravity that his voluntary self-condemnation was a more painful punishment than any human court could have imposed. He no longer placed himself with the thought that the greater part of his past was chargeable not to himself, a poor, wretched drunkard, but to some mysterious, nebulous power at whose mercy he

was, and by which he was tossed about like a frail blade of grass in the whirlwind.

Awakened consciousness brought him neither peace nor hope; the tormenting Conscience showed him but one outlet—that of fruitless self-condemnation. Futile tears ran down his face, and people stopped in front of him and said that the whisky had squeezed them out.

"Help! I cannot bear it any longer!" exclaimed the poor inebriate, and the crowd laughed and jeered. It did not know that the drunkard had never before been so sober.

"It is impossible to bear. I must get rid of it somewhere!" thought the poor drunkard, and he set about throwing Conscience away. The drunkard looked about him carefully and edged up to the saloon of his old friend Prokhorich. He looked carefully through the window and when he saw the saloon-keeper all alone napping behind the bar, he opened the door, slipped in, and before Prokhorich knew it the fateful package was in his hands.

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The saloon-keeper soon opened his eyes. Then he looked at the object in his hands and recognized it.

"Ha!" he cried. "That is the very same sort of thing that I had so much trouble in getting rid of before arranging my payments for duty and for license!"

Now it flashed upon him that he himself would be compelled to bring about his own financial ruin.

"It is an unpardonable meanness to drive this drink devil down poor people's throats!" whispered Conscience into his ear.

Presently the saloon began to fill with people, but Prokhorich, instead of serving his customers with his usual amiability, not only hesitated to give them whisky but tried his utmost to convince them that drink is the source of the ruin of the poor.

"If you drank but one little glass, that might not be so bad," said he with tears in his eyes; "but you would rather drink a whole gallonful. And what is the consequence? You are dragged to the police-station, stripped of your clothes and given a whipping. Now, then, brother think of it; is it worth while to strive for a thing of that kind, and pay me, an old fool, money for it, besides?"

"What ails you, Prokhorich? You are clean daft," the guests retorted in astonishment.

"If you had fared as I have you would have

lost your senses also. See here, what a treasure I have!"

Prokhorich showed everybody the conscience that so unexpectedly came into his possession and asked whether anybody wanted to have it. But when they saw the suspicious-looking thing no one wanted to take it; they turned away and drew back.

"But what are you going to do about it, Prokhorich?" asked the guests.

"There is nothing left for me to do but to die. I can no longer deceive and cheat, and I do not wish to drown the poor people in whisky. Hence, I must die."

"Quite right!" responded the guests with a mocking laugh.

"I should like," continued Prokhorich, "to break all the glasses and everything here, and let the whisky run out. For he who has become virtuous as myself can no longer bear the smell of alcohol; it fills him with disgust."

Although Arina, his wife, steadfastly refused to allow him to break the glasses and let the whisky run out, not a drop of spirits was sold on that day. Toward the evening Prokhorich grew even cheerful and said to his weeping wife:

"Well, my dear, although we have made no money today, yet my heart feels lighter in the possession of a conscience." And, in truth, he did actually fall so fast asleep that he neither dreamed nor snored, as was his custom when he was making money.

But his wife was occupied with her thoughts. She was of opinion that a conscience could only result in loss and injury to a saloon-keeper. That uninformed guest had, therefore, to be got rid of at all hazards. With this purpose in mind she lay awake the entire night, and as the first ray of daylight broke through the dust-covered window-panes, she stole Conscience from her sleeping husband and ran with it out into the street.

It happened to be a market-day. The peasants were coming with their carts from the villages. Police Officer Lovetz was just then on his way to the market. When Arina saw him she was suddenly struck by a happy idea. She ran after the policeman and succeeded in slipping Conscience into his overcoat pocket.

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Lovetz was not the worst type of police officer, but he imposed no restraints on himself. What his eyes saw and desired his hands readily stuck to. In short, he was an unscrupulous extortioner.

This personage suddenly began to feel an uneasiness never known to him before. It seemed to him as if everything he saw in the market place belonged, not to him, but to somebody else. That had never happened before. He wiped his eyes and thought. "What can this mean? Have I grown stupid or am I dreaming?" He came up to a wagon and tried to thrust his hand into it, but his hand did not move; the same thing happened to him at another wagon. He wanted to seize a peasant by the beard, and give it a hard pull, but, wonderful to say, his hand refused the service.

He was frightened.

"What can have occurred to me?" thought he. "If this keeps up I shall go to the dogs pretty soon. I wonder if I had not better go home?"

He still had hopes, however, that this strange condition would pass, and he walked about through the market. Here and there he saw fowls and dainty bits of delicacies; but they only seemed to mock him and he did not venture to touch them.

When the peasants noticed that they grew bold and laughed and made fun of him.

"I must be sick, that's certain," Lovetz decided, and he went back home with empty hands.

On his arrival there his wife, who had expected him with full sacks, noticing his empty hands, exclaimed:

"Where are the sacks?"

"I must declare that my conscience——" Lovetz began to apologize.

"I ask you where have you left the sacks?"

"I must declare that my conscience——" he repeated.

"Well, then, you can wait with your conscience until the next market day for your dinner!" decreed his wife.

Lovetz hung his head, for he knew that his wife kept her promises. He took off his overcoat, and suddenly felt like a changed man. Since Conscience now hung on the wall in his overcoat his heart was suddenly free and easy again, and he was convinced as before that there was nothing alien to him in the world, that everything belonged to him. His ability to grasp and snatch had again returned.

"Ha!" he cried, rubbing his hands, "now gentlemen, you will not get rid of me so easily;" he put his overcoat on again and started to return to the market.

But marvel of marvels! his coat was scarcely on his shoulders when he felt again the same hindrance. It seemed as if two persons dwelt in him: the one without the overcoat was shameless and greedy; the other with the overcoat, modest and diffident. Although Lovetz felt that he had again become tame he made up his mind to go to the market anyway, hoping that he might again succeed in subduing himself.

But the nearer he came to the market the more violently his heart began to beat and the more peremptorily the need asserted itself for him to live in peace with these poor people who, in order to earn a few pennies, had to expose themselves the whole day to the cold rain. To take away other people's sacks did not even occur to him; it even seemed that the money in his own purse did not belong to him but was other people's property.

"Here, brother, are fifteen kopeks," he said to a peasant, handing him a coin.

"But, sir, what for?"

"Because I insulted you once before. Forgive me, friend, for the sake of Christ!"

"Well, God will forgive you."

Thus he walked about the whole market place distributing all his money. And now only he felt easy at heart, although he was likewise

oppressed by disturbing thoughts.

"Surely, this must be a disease; I will go home, but I must take a number of beggars along with me in order to feed them."

No sooner thought than done. He led a numerous throng of beggars to his court. Fedosya wrung her hands and waited to see what all this would come to. Lovetz approached her and said in a kind voice:

"Here, Fedosya, I have done your wish, and brought these poor folks along; feed them, in the name of our Lord."

But he had scarcely hung his coat on the wall when he was suddenly possessed by quite different sensations. He saw the crowd of beggars in the court.

"What is that mob doing here?" he cried, rushing out of the door.

"What a question! Why, they are the poor people whom I am to feed!" retorted his wife bitterly.

"Drive them out! Beat them! Get out!" he cried in a rage and ran back into the house.

Long he pondered on what had happened to him. He had always been the right kind of a fellow, and an exemplary official, and now he had suddenly become a milksop!

"Fedosya Petrovna, for heaven's sake, do bind me dear. I feel that I am doing things that I shall not be able to make good in a whole year," he entreated.

His wife, too, saw that it was a matter of life and death with her husband. She undressed him, put him to bed, and gave him tea to drink. Then she walked into the anteroom and thought that she would search his overcoat pockets; perhaps she would find a few pennies there. She looked through his pockets and found in one the empty purse; from the other she drew forth the package. When she unwrapped it she was dazed.

"So?" she whispered, "He carries Conscience along with him in his pocket!"

Now she deliberated on how to get rid of this thing in such a manner that it might not cause too much pain and trouble to the recipient. Finally she decided upon the former whisky rectifier, and present financier and railway magnate, and thought that that was the best place to dispose of it.

"He has a strong neck, and even if it makes him a little fidgety it will not hurt him."

She carefully put Conscience into an envelope, wrote the financier's address upon it and placed it in the mail box.

"Now, old man, you can be at rest and go to the market again," she said, as she returned to her husband.

* * * * *

The financier sat at the dinner table surrounded by his whole family. He was just about to pour a delicate sauce over his roast meat when his servant brought him a letter on a silver tray.

He had scarcely laid his hand on it when a fearful unrest came upon him.

"What is this? What do I want this thing for?" he ejaculated, trembling all over.

The anguish that the financier underwent that day baffles all description; but in spite of the torture he suffered, he could not make up his mind to sacrifice even as much as fifteen kopeks.

"It will not hurt me, it will pass. Only hold me fast, Lizzie," he said to his wife, while he was convulsed with desperate paroxysms, "and if I ask for my purse, don't give it to me; let me rather die!"

But as there is no position so difficult that a way out of it cannot be found, there was found one this time also. The financier remembered that he had long ago promised a contribution to a charitable institution at the head of which was a general of his acquaintance. Now a favorable opportunity presented itself to carry out his old intention.

And so he did. He carefully opened the envelope he had received, took out Conscience from it with a pair of pinchers, put it into another envelope, added to it a check for a hundred rubles, sealed it and went with it to his friend, the general.

"Your Excellency, I want to contribute something to your institute," he said, and he laid the envelope before the rejoiced general.

"That's fine, that's laudable," returned the general. "I knew that you were a charitable man. God be with you!"

The financier now hurried home. That same evening he had forgotten all the agony he had gone through and concluded a financial combine which, when it became known the next day, called forth universal astonishment.

Thus, poor, despised Conscience went from one man to another, and came to thousands of people; but no one wanted to keep it, and everyone sought to get rid of it even through deceit and trickery. Finally the poor thing grew weary of going among strangers and never finding a permanent place of rest. Therefore, it said to its last possessor, a poor storekeeper:

"Why do you torment me; why do you treat me like a useless rag?"

"But what should I do with you if no one wants to have you?" asked the poor storekeeper.

"I will tell you," replied Conscience. "Find some little child, open its pure little heart and conceal me within it. The innocent creature will guard me, tend to me and cherish me; it will grow with me, and even when it attains power and reputation it will not be ashamed of me."

And so it happened, indeed. The storekeeper found a little child, opened its pure heart and locked Conscience within it.

Now the little child is growing, and in it, Conscience. When the child becomes a great man, he will also have a large conscience. Falsehood, egoism, cunning and brute force will be vanquished, for Conscience will then be respected and powerful and in time will rule the world.

The Present Christ and the Future Program

BISHOP E. H. HUGHES, Boston, Mass., at the Centenary Convention, Detroit, Mich.

St. Paul had a certain experience of rapture which he kept to himself for fourteen years. He could not tell whether he had been in the body or out of the body. He knew only that he had been "caught up." Many of us have had similar experiences; and we are Pauline enough not to parade them until a vast reason overcomes our hesitancy and we bring them out of the sacred inner places to do service for the Lord.

I was concerned for this Detroit meeting, appalled by my own responsibility in this closing session, burdened by much brooding and praying as I sought for earthly and heavenly suggestions. Between waking and sleeping, so that I neither vaguely dreamed nor yet definitely thought, I had a vision of this place and this hour. We were here in the final session, friends of Christ gathered in his name and so having a right to claim that he would be in our midst. I was standing before you here—with an anxiety that had grown in my heart for weeks and had not, in the moment of final responsibility, reached the point of throbbing and breaking. I had a deep sense of my overpowering obligation. So I stood and waited, with a timorousness, not unworthy of the hour.

As I waited thus yonder door opened; and Christ entered! He moved like a benediction down the aisle, gentle like the mediaeval pictures but strong like the portrait in the first chapter of Revelation. My trembling heart felt that he had come because I needed him, and because we all needed him. He came and stood by my side. I had a confused and very humble remembrance of St. Gaudens' statue of Phillips Brooks before Trinity Church in Copley Square, Boston, and of Christ standing in the holy pulpit with his great servant; and I had, too, a grateful sense of comradeship with Christ and with all the ministers of his truth. I could think of but one prayer; and my lips dared not utter that. Yet my glad and solemn heart found itself whispering the words in the last chapter of Revelation—"Even so, come, Lord Jesus."

I waited in eagerness for him to speak, but he simply stood here for a glorious season—as if his presence were enough. When finally he spoke he uttered only one word. He addressed us as he addressed his disciples by the Sea of Tiberias, the disciples still perplexed by crucifixion that had not for their faith fully found its Easter. He gathered us, as he gathered them, into a family consciousness, simply saying as it in affection and appeal, "Children."

To me, as I tell it, and to you as you hear it, the word may come with a suggestion of anti-climax. But in the vision it was not so. It was rather as if he who bore the names, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, were revealing not only the eternal heart of love but even the slogan of every sacred crusade. It was as if we all saw God; saw ourselves as the sons of God; and saw the world filled with our

brothers and sisters who still felt and lived as orphans. Somehow he changed this place into a world, and that into a family; this hour into an eternity, and that into everlasting life. He made his address to us a filial approach by us, and then he changed that into a program for mankind, and the room into a house of prayer for all peoples. He pronounced the word "Children" with an equal stress of affection and anxiety—somewhat as many of us have heard it pronounced by parental lips that speak to us no more; as if he would save us from some blunder or inspire us to some glory.

I came out of the vision wondering at the mysticism that had conquered me, my eyes moistened and my spirit both sobered and exalted. I knew that I had found the secret of this gathering; the secret of the completion of our present tasks; the secret of those larger things that we must keep on doing in Christ's great name when the formal period of our Centenary movement has been taken from the calendar. John Wesley, dying, said: "The best of all is, God is with us." John Wesley's Church, living, must say the same; and it can truly live only as it wins the presence of Christ who is forevermore our Immanuel.

It is needless to say that I have thought much on the vision. It has not only refused to leave my memory; it has insisted on relating itself to my plan of speech. In the earliest impression that it made on me, I found myself wishing that Christ had gone on to tell us his thought and will about the present period in our beloved Church's life. But later I found myself saying, in the language of John's prologue to his gospel, "In the beginning was the Word; and the Word was with God; and the Word was God," the meaning being that Christ himself was the Word we need; and that, when we had received that Word, he could safely trust us to complete his message until it should go to the ends of the earth.

That one word of his, spoken to men who had toiled all night and had taken nothing and whose faith in the risen Lord was mistier than the morning itself, opens to us everything that he said. Even as Christ has left us to finish his work, so has he left us to finish his Word and it may well be that the work and the word are the same. Let us ask ourselves what the presence of Christ, vividly realized, would mean for this hour of sacred conference and for the later hours of the sacred task. His presence is our counsel. If we remain surely in that counsel, what must we think and how must we feel about the Centenary; its past and its future?

We cannot feel that his presence is wholly a chiding presence. The church that has done the most stupendous thing in planning and giving in 400 years of Protestantism would not be likened by him to the betraying Judas; or to the denying Peter; or even to the doubting Thomas. We had too much love to be called the first; too much courage to be called the second; too much faith to be called the third.

Yet he had a way of frank speech with his disciples. Sometimes he revealed to them the terrors of their earthly future, even of imprisonment and death. He promised them tribulation; and in it the good cheer and grace of One who had overcome. He would not now be the indiscriminating flatterer of the church. He would say: "I have much for thee in way of tribute;" and he would likewise add, "I have somewhat against thee." In the days of his flesh, his presence made evil uneasy. He is still set "that many hearts may be revealed"—even to themselves. When he comes, doubtful people with a past of shame and failure, still rush to their friends saying each—"Come see a man that told me all things that ever I did."

He has known our personal problems. He who gathered a coin from a fish's mouth that he might pay his taxes would know something about our depressed treasuries; but he would not allow Zaccheus to claim that he was Lazarus in disguise! He who still stands over against the treasury would distinguish a nameless man's widow with her two mites from Ananias' wife with her one lie; but we can not think that he would allow an able-bodied and prosperous man to slip by the temple chest clad in widow's weeds borrowed for that particular occasion! He would sympathize with every Elijah after his contest with the priests of the financial Baal in his own nature; but he would not grant that the juniper tree was the final resort for his faithful ones. He would understand that the mighty wind of Pentecost must subdue itself to fit our trembling lives; but he would not permit us in the rebound and the stillness to lie to the Holy Ghost about our sacred pledges and so conspire to hold back a part of the price. The presence of Christ here and in our church will make all our covenants more binding. We may even find ourselves saying to him, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Let us hope that we should so quickly come to our spiritual senses that he would not need to repeat the terrible gospel of the whip of cords and drive from the place of worship the thieves and money-changers. We must not gain a fragment of the world and lose the completeness of our souls. We must keep our passing pledges with the Keeper of the Pledge Eternal.

Nor would it do to give the impression that the books of Christ have only debit pages. It is very good to believe that he knows and honors that little child who broke her tiny bank for the Centenary altars and in her sweet and unconscious way began early to lay up treasures in heaven. He knows and honors that farmer who hearing of the enterprises that waited for the payment of our pledges mortgaged his land and kept his promise to the Most High God. He knows and honors a woman who walking a lonely road and not being sure of the cruse of meal, shared her little saving with the prophets of a new day and gave it for the nourishment of a starving people. He knows and honors that minister who tramped the weary miles and built the bank of God by country way or in the borders of a city's want, and then, when giving halted among his people, revived their lagging gen-

erosity by the story of their Centenary achievements and by the example of his own sacrifice. He knows and honors that old, old man who came through winter's snow that was no whiter than his own head and his own soul and left in his former pastor's hands fifty dollars for the Centenary work! The presence that blights the evaders, withers the pretenders, scorches the falsifiers, will surely bless that faithful army of confessors and martyrs who keep true to the holy treasury and who will find that the Christ who stands watching there is committed to the everlasting remembrance of their gifts!

All this is somewhat individual and represents Christ's rebuke and praise for his modern disciples. But can we honestly avoid the feeling that to our church as a whole he would speak his word of approval? The well-nigh horizontal curve of our giving shot upward; passed beyond the ceiling and started for the sky. The curve of our evangelistic success turned toward heaven, as well, and moved a bit nearer to the gates of God than it had ever come before. And all this was done in a time of war and in the following period of its reactions. In a day when railway systems staggered, the Church marched steadily forward. While the world mourned over declining markets, the Church gratefully recorded her advancing life. Counting unpaid and deferred subscriptions as losses, we may still say, in Christ's presence and with his approval, that what we did made Chaplain McCabe's call of "A Million for Missions" sound like the cry of an infant church; and that our actual accomplishments, with all possible discounts, would ten years ago have been deemed the prophecies of a wild and fanatical heart.

In a period when kingdoms fell and royalty was routed; in a period when republics went into a melting pot to emerge at length in a map-making surprise; in a period when scarcely a political leader of the war remained in his seat of power, in the most doubtful and difficult and delicate and dangerous period that the modern world has known, our branch of the holy Church registered the largest figures that had been reached in 19 centuries of Christian history. Who can believe, then, that if the Christ of the vision be before this gathering and before our Church, his primary attitude would be one of rebuke? We may well believe that he would say, "Children, you have done well, if you have not done your best. Come, we will go onward together."

But we cannot feel that Christ would be here alone. He would come because we were here; and then others would enter inevitably because he was here. Often when we see his ministers, we see, too, those whom they represent. One man suggests Boston and New England; another Chicago and the Central West; another San Francisco and the Golden Pacific; and in company with yet another we see the Orient and its multitudes. These sectional and yet glorious representations we carry with us as we come. It is even so, only most so, with Christ. He would not stand here before us alone. His New Testament knows no "solitary religion." If at first we "saw no man save Jesus only," directly we would see all men because we saw the Son of Man. We

stand for limited constituencies; Christ stands for humanity. In that representative capacity the Lord gets to himself many minor partners. Lincoln always brings with him the dusky company of the millions whom he set free. But in his representative way Christ rubs out all racial and sectional lives and becomes the Saviour of Mankind.

The presence of Christ would inevitably change our questions about the Centenary and its continuance. Our inquiries would be enlarged. Up to a certain point our little partisanships and our narrow loyalties have their right. Being as we are, we must ask, what is the Centenary doing for New York, with its polyglot voices, its teeming and growing millions, its heroic outposts standing as the moral frontier of a changed America? What is it doing for our rural work; for besotted settlements where the light of God burns dimly, and where gossip seems to defeat the gospel; or for those splendid farming sections where as good men and women as could be found on earth are being supplanted by those who know nothing of a free and personal salvation? What is it doing for those new regions in the west and northwest and southwest, where life is still plastic and where God gives us a chance to fashion it, even as the Pilgrims of Plymouth fashioned life for a long and glorious period? We might even rush off into prejudiced comparisons and contrasts and come to unworthy wrangling over appropriations.

But, brethren, the presence of Christ will compel us to see the Centenary in its vastness rather than in its fragments. He would make this room the hill near Bethany and his gesture would be toward a world. He would sweep us out to universal estimates. He who went to Nazareth where he had been brought up that there he might preach his first sermon—and he who had a pathetic yearning for the lost sheep of the House of Israel, would understand local and racial loyalties; but he would not call any man a Good Samaritan who declined to aid all battered travellers because a man from his own town had failed to receive equal aid under somewhat similar circumstances of need! He would say, "Children, we must not sacrifice the Father's house in an effort to enlarge or beautify the corner of the room where we dwell!" His presence would restore to us a world-consciousness. He would lead us back to his condensed gospel.—"God so loved the world." He would lead us forward to his commanded gospel, "Go ye into all the world." Before this all petty excuses would be withered; all provincial moods be banished. The din of our selfish solos and our neighborhood songs would be silenced by the sounding of the Seventh Angel and the "great voices in heaven." "The Kingdoms of this world are become the Kingdom of our Lord and of his Christ; and he shall reign forever and ever."

For that is precisely what must happen when we stand near to Christ. Our petty local kingdoms are gathered up into his one Kingdom; our little temporary rulerships into his everlasting reign. We might see some Greeks as just themselves; but Jesus sees them as parts and prophecies of a redeemed world. Perhaps he is having the same problem

with some of us that he had with his first disciples, to save us from becoming victims of a provincial religion, the dwellers in one narrow dooryard. In him is neither Greek, nor Jew, nor Barbarian, nor Scythian. He "is all and in all," and, therefore, they are one. When He comes, they all come.

We may well hesitate to make all this more vivid and concrete, lest the vision of it overpower our hearts. Christ has always "many things to say unto" his disciples and still withholds much because the disciples are not equal to the revelation. But if we keep him with us long enough our capacity for his revealed wonders will grow and grow; and this city of our gathering may be ordained of him as the developing place for his chosen leaders. Here for three days the bush has burned for us without being consumed. Here God has given us the vision of the afflicted peoples of the earth, and from this place he sends us forth to set them free. But for us, Egypt is everywhere and Israel is the world. Hence, the message of Christ will be given to us not by a procession of words but by a procession of peoples. When he says, "Children," he speaks to us; and he speaks of them. If he abides with us for a while, he will make all races the guests of our hearts. The list of delegates will be miraculously enlarged. They will come from the East and the West and the North and the South and sit down here in his Kingdom with us. If we ask them for their credentials, they will show us documents written in a crimson like unto Calvary's, and their credentials will bear the sure signature of Christ. They press to the doors, they say to us, "Sirs, we would see Jesus." While he is in company with us, we cannot send them away. If we should, he would go with them; and we should have the tragedy of a Christless meeting and a Christless Church.

Swing open those doors and let them enter! The King comes with his hosts! "Lift up your heads, O ye gates!" These who come with Christ are his message. When he said, "Children," he included them with us. All of them are speeches of Christ, but we cannot hear them unless we have learned the idiom of Pentecost. This room becomes like a mighty Jerusalem with ample streets. Those whom Christ represents, the "inasmuch" people from the wide world, throng hither to become the living commentaries on his message.

They come from the ways of our own cities, men and women caught in the terrible visibles until they can scarcely see the Invisible; sojourners in Babylon who long for Jerusalem; dwellers in brick walls so high and close that they do not easily see the trees in the garden of God.

They come from the remote places in our own country, from mouths of distant mines, from stretch of far-off deserts, the vanguards of new civilizations, the soldiers of God at the outposts, the advance interpreters of Christ in a lonely land.

They come from Castle Garden and Ellis Island and from those terrible reservoirs of humanity into which flow the immigrant tides; men and women who have fled from oppression and poverty to God's country and who long

for the faces and voices of God's people as certificates that they have not been routed to the wrong place.

They come from the more pleasant regions, from suburbs and villages where clerks have builded their homes on the installment plan, and where they must bring in the Church and the gospel in the like fashion, so that directly their homes and sanctuaries may return with usury the treasures of gold and of human life for the service of our Lord.

They come from Europe,—men and women from the shadow of an oppressive militarism and from the near memory of a quadrennium of terror and blood; little children to whom milk would be as nectar and bread as manna, holding out wee hands of piteous appeal and asking that our reconstruction millions shall be used to rebuild their shaking bodies and to give them a chance to creep to the compassionate arms of Christ.

They come from Mexico, dark-faced people with their quaint courtesies, held back by centuries of illiteracy, clouded by age-long superstitions, halted at Guadalupe when they should go on to Golgotha, our close neighbors in geography, or closer neighbors in the love of the Saviour.

They come from the Philippines,—a host of friendly and smiling faces, people physically freed by Admiral Dewey's guns, intellectually freed by the educational missionaries from America, even by the public school teachers, thousands of them already spiritually freed from bondage to relics and friars because they have heard the liberating truth of the Son of God.

They come from Japan,—agile seekers for the world's trade and for oriental rulership; shrewd eyes that see everything, but polite eyes that stare at nothing; perils, if they get the crude and coarse power of our civilization without knowing its redeeming Author; possibilities, if their leadership of the yellow races comes itself under the leadership of the Lord, who being national, is still universal.

They come from Korea, feeling their way out of the "hermit" fastnesses into the social life of Christ, bearing the pathetic despair of their own nationality and seeking for a kingdom that cannot be moved, and wondering whether their true King is not divine more truly than the conquering monarch of an earthly government.

They come from Africa, sable millions from the land where Livingstone lifted emaciated hands toward the Christ of the presence, and said, "My Jesus, my King, my Life, my All, again I dedicate myself to Thee;" where Burns and Camphor made themselves meet for the fellowship of martyrs and left white tombstones to mark the highway over which Ethiopia stumbles with hands stretched out to God.

They come from China,—slaves of a long and drowsy past, their eyes on the tombs of their fathers until such time as the Babe of Bethlehem shall turn them to the cradles of their children; yellow hordes, if they be captured by the militaristic devil, golden throngs, if they be marshalled by the Prince of Peace;

China, looking outward for an earthly rescuer, and not yet knowing that her safe citizenship is in heaven; a giant groping toward Christ, who alone can be trusted with her awful power.

They come from India,—turbaned and robed and veiled, and waiting in a poor and hungry life for the wedding garment of the great feast; her fragmentary life domineered by millions of gods and by several nations, until it shall be gathered up into the unity of the King of Kings and Lord of Lords; her lines of cruel caste waiting until they shall be blurred and then erased by the pierced hand of an impartial Christ.

These multitudes are the speech of Christ. If he comes here, he will bring them as his message. They are the themes of his Judgment Day. They are his thirsty ones; his lonely ones; his naked ones; his sick ones; his imprisoned ones. They are our peace or our confusion, our shame or our praise, our condemnation or our salvation; the tragic reminders that we have forgotten Christ whom they represent, or the glorious witnesses that when we found them we found him who identifies himself with all humanity, and who lifts us out of our personal selfishness and our parochial narrowness into the light and life and love of the World's Redeemer. His one-word message gathers them all into its meaning. They and we are his "Children." He brings them into our fellowship and declares that he cannot stay unless they stay; and that if we receive him we receive them, and that they and he shall go no more out forever.

Our commission is, "Go and disciple all nations;" our assurance is, "I am with you."

Arise, let us go hence!

A New King

1 Tim. 6:15.

One of the most influential of all the Chinese who have accepted Christ in recent years is a man who has held high office in the educational life of China, and who is a recognized authority upon Chinese education. He had magnificent prospects before him. Position, influence, opportunity, all were his. The study of the New Testament brought to him the conviction that Christ was the Saviour of men, and his Saviour. After a period of struggle, and of counting the cost, he determined on his confession before men. His dearest friend pleaded with him earnestly, agonizingly. He pleaded in vain. Then he urged him to secret discipleship. "Bow to the tablet of Confucius; it is only an empty form, and you can believe what you like in your heart." It was a struggle, with friendship also wavering in the balance. But he replied: "A few days ago One came to dwell within my heart; He has changed all life for me for ever. I dare not bow to any other, lest He depart." He had found a new King, one Jesus.

Campbell's Message to Preachers

ELISHA A. KING

I have had a great privilege this past summer in meeting Rev. Reginald J. Campbell, D. D., of London, England, author of a new and delightful "Life of Christ." He is Vicar of Christ's Church, Westminster. I interviewed him while he was in San Francisco this past summer for the good of our fraternity. He himself is a preacher of world fame and has been before the public for many years. My first meeting was in London at which time I heard him preach in the City Temple pulpit. The experiences of the world war have greatly affected him and the years have mellowed and deepened his spiritual life. He is, in addition, a deep and profound student and in the pulpit he is still that keen intellectual force he has been for so many years. He is a charming personality to know intimately and his ministry of the past summer in San Francisco has been a spiritual benediction. I asked him some very blunt questions, among them this one: "What is the matter with the church?" Dr. Campbell replied somewhat as follows:

"The Church of today is greatly influenced by the mentality characteristic of the age. There has been much hostile criticism of the Church in recent years and especially since the war began; she is accused of having lost moral authority and of failing to exercise moral leadership; the war itself is said to have been in large measure the result of the Church's lamentable inability to impress the common consciousness of civilization. There is some truth in the indictment as we all know, and the representatives of organized Christianity everywhere have been doing much heart-searching in consequence. There is a sincere desire, especially on the part of the ministry, to find out what is wrong and endeavor to put it right.

"The explanations usually given of the Church's failure are mainly nonsense. The true explanation is that with the rise of industrialism and modern physical science we have been concentrating attention more and more on the exploitation of the resources of the natural world, and in this way have achieved many marvelous things. But it was bound to react on our mental processes, for men always tend to become like that which interests them most and occupies their thoughts and energies from day to day. It was impossible that life should become so intense, so eager and tempestuous as it has been for the last few generations, and all about external things, without fashioning a type of man whose tendency would be to look outward instead of inward for the good by which he set most store. And that is exactly what has happened. The average man has neither inclination nor capacity for the things of the spirit, and until that mental attitude gives way, as it most certainly will when its insufficiency is demonstrated, the Church must expect an up-hill task."

When I asked him to give me a remedy, to tell me what we as preachers can do to bring about a change, he replied,

"The greatest need of the hour is personal religion, that is the remedy for all our present

ills. The Church itself needs this re-emphasis. The preacher who wishes to make his greatest contribution to the religious life of his community will focus his efforts upon living and teaching personal religion within the Church itself. And again let me say that the spiritual compensations are wonderfully satisfying."

I reminded Dr. Campbell that here in America we are using a great many different kinds of methods to win crowds to our Churches and then, when we have the people, preach to them the gospel. To this the great preacher replied,

"Every man in his own order. I would ensure no preacher who feels he can best serve his Master in this way; but my own method would be different. I would emphasize the spiritual first and last and all the time. We cannot compete with places of entertainment or with those whose business it is to handle the great problems of economics. Our work is to bring men face to face with God, and if we cannot do that we have not fulfilled our trust."

San Jose, Calif.

THE BIBLICAL ENCYCLOPEDIA

When you have examined the fourfold treatment of the text, and examined the same treatment of the reference texts in the margin, then turn to the indexes 1 and 2 in the volume you are using, look up the subjects of the heads of your sermon, and you will, in most cases, find in the one volume all the illustrative matter you can use. But if what you find is not entirely appropriate (no man with the "Biblical Encyclopedia" need distort or strain to illustrate a point) then carry the same research into the other four volumes. This will result in more illustrative or illuminative matter on a subject and its different phases than you can find in any two or three works. Suppose your subject was Contentment. You examine comment on page 349, Vol. II, Job 20:22. After examining the paragraphs on 21:23, you would turn to Eccl. 5:13, 14, page 22, Vol. III, and examine comment, and also illustrative matter. "Anxieties of Rich." thence to Jer. 17:11 on page 245, Vol. III. Then turn to Index 1 of Vol. II and under "Content" and "Contentment" you find nine references in that volume and "Riches" furnishes 19 references. Index 2 of the same volume under "Contentment," "Riches and Rich" furnishes fifteen references to most excellent illustrations. Thus in one volume alone you have forty-three references. This would amount to some twenty pages or enough to preach two sermons on the subject if you used no other words or thought than those in the "Biblical Encyclopedia." Certainly we expect no one to do this, we simply mention this as an illustration of our statement that it is a homiletic gold mine and more productive of suggestive thoughts and information than any four Biblical works you can purchase. Send postal for full description and easy payment plan to F. M. Barton Co., Cleveland, O.

Filling the Pews on Sunday Night

DOUGLASS BUCHANAN

"Standing room only." That was the description of a recent Sunday night service used by the reporter who covered the service.

Selecting at random the figures kept by the head usher of the attendance at our evening services, they run:

March	458	486	555	618
May	372	822	555	817
December	478	584	503	1265

Two-thirds of these are "floaters," ordinary non-church-goers. In the last four years 556 came into the church membership, over 75 per cent of which were from the evening congregation.

The First Church is a down town church. The morning congregation is composed of the regular membership who come in their cars to the service, but remain home during the evening. With an original attendance of less than 100 we built an evening service that would appeal to the non-church-goers, and have succeeded in taking the "non" out of the non-church-goer. We determined to secure a hearing. If attraction of features or unusual programs will draw the people in, we felt we had a right to use them if, after the people came, we preached unto them Jesus.

The general plan was to offer some magnet for the crowd, advertise it, make the service evangelistic, then push for conversions in an after-meeting or by coming forward. Music is the greatest magnet for a crowd and will insure a "go" to the meeting. We have a musicians' council, which meets once a month and plans the music for each service. It will pay an empty-pew preacher to take a little time out of his study to build up this part of the service.

We employ an evangelistic singer as leader, who works the crowd for fifteen minutes. There is always a musical special, either instrumental or vocal. Once we secured "Silver Tongue," the converted Sioux Indian, who sang in costume "The Holy City" and other sacred solos. The Park College Glee Club spends the week-end with us once a year. We entertain the boys in our homes and they furnish the music at both services. The Western University Singers, from the largest colored college in this section, always draw a large crowd. Some of the best soloists in the city are in our church and are always used. We have a male quartette and a ladies' quartette. Both are busy with invitations from other churches as well as our own. The High School Orchestra comes once a year. Last spring a well known harpist from the Symphony Orchestra came and played the old favorite songs dear to Christians. A violin choir, a cornetist, a cellist, have been among those used. A whistler, a Y. W. C. A. girl, came and delighted the crowd with her rendition of "I Walk With Him and I Talk With Him."

Different groups of people have been asked in for special services. Our most impressive service last year was for the firemen. The chief, the mayor, and twenty-six companies came in uniform with their wives and families.

The apparatus was stationed outside the church for blocks. Phone guards were placed in the office to relay any call of fire in the district of the companies. The fact that one company left quietly, but hastily, during a prayer, did not disturb the men. It was a great sight to see one hundred firemen stand and sing "Stand up, Stand up for Jesus." Since that the pastor has performed many weddings for the firemen and buried several of their loved ones.

The lodges are always ready for an invitation. The Odd Fellows Memorial Service has crowded the church every year. Last June the chief of police, who was in the audience during this service, asked that the lodge thank the church for the service and make a substantial offering to the work. This was done with applause. The Yeomen, the Masons, the De Molay, the teachers of the public schools, the students of the Institute for the Blind, all have been our guests. For the American Legion and G. A. R. last year we built a picture frame on the platform, and secured representatives from the Civil War, the Spanish-American War, the World War and the Boy Scouts, who stood in the electrified frame as "living pictures," while songs of that period were sung and played.

Often outside speakers are secured. The Governor of the State, one of Billy Sunday's converts; ex-Senator Charles Scott, a consecrated politician; Chancellor Lindley of the State University; Lieutenant Perigard, the French hero, have been used.

Our stereopticon is never idle. We seldom use slides from distributing firms; we have the slides made of the subjects we present. Pictures of our five missionaries at work in their fields are made into slides and shown on the screen. During the war we had a slide made of all the 104 boys who enlisted from our church.

We make much of times and seasons. The Christmas service was made beautiful by bell ringers stationed in the second gallery who played the Christmas carols. On New Year's Sunday calendars secured from mercantile houses were distributed, and a sermon followed on "In the Beginning, God." Many hands went up for prayer that the year might be started right. Mother's Day gathers a great crowd. A carnation is given to every mother. "Living pictures" of mothers of all nations were given last year; the lullaby songs of all nations sung. The young people pinned carnations on all mothers present.

We advertise freely. We have tried everything from a huge electric signboard, rented from the Cusack Company, on one of the conspicuous streets, to door knob hangers. Our best result-getter is Uncle Sam. We have a large mailing list to which a card is sent each week until they either move away or become members. Names are our stock in trade as well as religion. We secure them from all sources—hotels, lodges, teachers and canvasses of the neighborhood. Often 1,000 cards and

letters are sent from our office in a week to these people who are out of touch with religious things.*

A gospel solo is sung before the sermon. No matter how beautiful or classical the piece may be, no song is permitted except those that contain the gospel. The solos are selected by the pastor and handed to the singer to learn. The sermon closes with an invitation. At the side of the pulpit there is a room bearing on the door the words "Prayer Room." All who are in trouble, have sickness, are discouraged, or need help or wish to seek the Saviour are invited to come to the Prayer Room while the last song is sung. Some of the most holy

scenes ever witnessed by men have taken place in that room.

Methods are much like suits of clothes; they must be reefed here and let out there to suit the individual. These methods are not practical for every community. An uptown church in a family community would call for a different set of methods to make it effective. We believe that the Gospel is the only power that can transform people. We have determined not to stop short of every method and every plan to compel them to come in.

Kansas City, Kansas,

First Presbyterian Church.

\$1700 Debt Paid on "Fifth" Sundays

W. W. SPROUSE, Staunton, Va.

When I took charge of O—— Presbyterian church in March, 1917, I found that they had an attractive little church building two years old, and the cost of \$8,000 had all been paid but about \$1700. Practically all the reliable pledges had been paid up, and, as the officers did not have any definite plan for paying off the remainder of the debt, the situation was at a standstill.

As this church was a country church whose members were most all of only moderate means, and some very poor, and those most able seemed to think that they had already paid in all they were able to pay for some time, we did not think it wise to undertake another general canvass for pledges among the congregation, so we began to study up plans for paying off the debt without a canvass. We decided upon the following one, which, as it proved, worked splendidly.

We called a meeting of the church officers and asked for their opinion of this plan: To set aside every fifth Sunday as a day for special offerings in months having five Sundays, to the church debt fund; all the Sunday School offering, and all the loose offering in church to go to that cause. The annual pledges of the members paid in through the envelopes would, of course, not be touched, and the Sunday School and church treasuries could well afford to spare the other offerings as just mentioned above, for the fifth Sundays are really "extra Sundays" during the year.

The officers heartily approved the plan, and it was adopted, announced to the congregation, and set in operation at once.

Next, one of our boys made a neat Bulletin Board of good size, we ordered numbers to fit it, and had cards painted to use with them as follows:

Cost of Church.....	\$8000
Given to Date.....	\$6300
Balance	\$1700

The Board was hung in a conspicuous place on the church wall, and being of neat, dark design did not jar the taste, but at the same time attracted the eye. Some may not have cared to advertise to visitors and strangers that their church was in debt for its buildings, but that was far outweighed by the great ad-

vantage of always keeping before the eyes and minds of our own people the exact amount of money needed to pay off our indebtedness and get square with the world.

The congregation at once became intensely interested in the fifth Sunday offerings, and on those days we had a better attendance than usual, and greatly increased offerings, nor were the offerings of other Sundays decreased at all.

Soon the church officers set a goal for us to reach each fifth Sunday; an average of \$100 per fifth Sunday during the year, \$400 for the year. That added still more vim to the people's desire to wipe out that balance, and there developed a spirited friendly rivalry between the classes as to which would have the largest offering on each fifth Sunday, and they really enjoyed giving, looked forward to the next opportunity, and worked for it, too.

As the balance grew less, the offerings grew larger, and the Sunday before the final payment, the offering was over \$300; then the remaining \$260 were paid off the final fifth Sunday with great rejoicing and thankfulness. I have scarcely seen happier people, real spiritual happiness, too, than ours on those days when our debt was rapidly being cut down, and the class reports would be read out, every one breathlessly awaiting the total to be announced. Every dollar and cent of it came as "tithes and free-will offerings" and not one cent realized from "selling and eating" affairs.

In less than two years the \$1,700 debt was paid off by our church of only moderate means, and no one could hardly miss what they had given. We then had a public burning of the notes at Sunday morning service, and sang the Doxology with happy hearts as the last one turned into ashes.

Briefly, the advantages of the above plan are these:

1. It gives a systematic, regular time when every member of the congregation has an opportunity for contributing to the cause, every three months, with plenty of time for each to "recover" and be ready for the next offering.

2. Instead of placing the burden, and the

privilege, too, of paying for the new church upon the more able few, it gives an opportunity to every member of the church to give something, however little. All the children can have a part in helping to pay for their church; the visitor and stranger who may be there to worship that day will be glad to help; the friends from other congregations and denominations whom it would hardly be fitting to solicit in a general canvass, and yet would like to help, they have the opportunity when they are worshipping with you on those days; and often members away from home, ill ones, send an offering; those not members of any church, yet friendly to your church, have an opportunity. All these amounts from many people in the course of a year, though they may be small for the most part, count up rapidly in the long run.

3. It enables the officers to make out notes for three months at a time, and cut down the interest just that often.

4. It keeps before the members, without too frequent mention, the fact that their church building is not paid for, and they can help at definite times to cancel that debt. And the Bulletin Board is always a silent adviser as to the exact situation. Few things help more than always keeping the people informed ex-

actly as to the financial standing of their church, and let them watch that standing grow better week by week.

As soon as the church debt was paid I suggested that we continue the fifth Sunday offerings, and put the money in the bank on interest against the day when the church would be able to be a separate and independent field and needed a manse. This was done, and cards were gotten as follows for the Bulletin Board:

Manse Fund Goal This Year.....	\$400
Given to date	100
Balance	\$300

The fund grew rapidly. Last spring I resigned to accept a call to my other church for my full time, and the fund was large enough to make the people willing to have a manse built and give note for balance. Now they have a church free of debt, a new pastor in a new manse, and every prospect of early paying for the manse entirely in same way.

My own present church has bought and nearly paid for nice, large city lot and manse by same method as O—— church used, and is looking forward to building a new church in the not distant future.

Solving the Country Church Problem by Better Farming

PROFESSOR GARLAND A. BRICKER, of Syracuse University, Tells How It May Be Done

There is no panacea for human ills, neither is there a cure-all for the many ills of the rural church. Each type of human disease has its specific remedy; so, too, each type of plant pest. Every farmer knows there is no universal spray that will destroy all manner of insect pests and fungous diseases. The same principle holds true in regard to the ills of the rural church. There are many types of backward rural churches, each with its distinct cause, and there must be a specific remedy for each type.

The most general, and a very wide-spread ailment of the rural church is the lack of funds. This does not mean that the people of the rural districts necessarily lack the financial means for better church conditions, nor that they lack the opportunity for increasing their financial income. On the contrary, the opportunities for financial thrift and prosperity of the American farmer are greater than ever before in the history of this country. This fact is worth cherishing by every rural preacher and farmer. In it lies one of the chief factors in the solution of the country church problem.

Prosperity Lies in the Soil

If the millions of church farmers in America would all learn to use improved methods of farming, their financial increase would more than defray all the present expenses of maintaining their churches. In fact, there ought easily to be a balance to apply on making improvements and purchasing up-to-date labor saving machinery, and these Christian farm-

ers could then add the present cost of their churches to their personal bank accounts, if they chose so to do. The source of the economic needs for solving the problems of the church in rural America is the soil of Christian farmers. This principle is basic.

The policy of the Christian church, therefore ought to be plain. The church as an organized institution, both local and national, ministerial and lay, needs definitely to encourage an improved agriculture among its farm members. Better Farmers, Better Preachers, Better Churches—this might well be the slogan of the new rural reconstruction work of the church.

This does not mean that the church needs to go into the occupation or business of farming. That is not its chief function. It does mean, however, that the church should encourage a better agriculture and a more efficient rural leadership, in direct ratio to the increased efficiency to which she expects to raise the work of the rural churches.

Church Demonstration Farms

Little short of a revolution is needed in our present rural church methods. No better investment of a portion of the home missions funds of any church could be made than in a few church demonstration farms in several rural districts where the agriculture has become static, and the brethren need to be shown better methods. These should not be experimental farms, but practical farms, to demonstrate approved and successful methods of

modern farming, operated and managed on a basis superior to that which is in vogue in the community, with a trained, practical, Christian farmer in charge. Such a farm need not be permanent, but while in operation should yield a profit commensurate with the superior methods demonstrated.

Cabbage! for Forty Years, Cabbage

For example, there is a farming section, known to the writer, where the chief farm product for the past generation has been cabbage. Today it is still cabbage. When the community first began the raising of cabbage, about forty years ago, the farmers received fair return for their efforts; but, for the past fifteen years, many of the farmers here have barely made a living, and some of the farms have been operated at a loss. Many farms are now abandoned, and land sells a \$20 an acre and less. Still, the farmers are planning to raise cabbage next year!

Usually, a ton of cabbage brings about \$5, especially during a favorable year, for everybody obtains a good crop; last year, the price was as high as \$30 a ton, but no one had many cabbages to sell, because it was a bad year and there was a poor crop in that locality. The cabbage crop is not only an uncertain one, but,

except in a few favored sections, it is also an unreliable money crop, on account of the poor market conditions in years when there is a good yield.

Where the Local Church Might Help

This whole community, for a radius of ten miles, is served by one church. A demonstration farm located here for a period of three to five years, ought to rehabilitate and revolutionize the agriculture of this parish, and the church would be strengthened in proportion to its spiritual and economic services.

The church demonstration farm would be not only a logical counterpart, but as necessary a factor in the solution of the country church problem as the subsidizing of "experimental" churches in widely separated communities. Better than the latter, these farms would benefit the community economically and thereby lay the physical basis for getting an increased membership, for securing spiritual growth, and insuring effective church work, while there would be a reasonable guarantee for keeping the principal intact, and a profit added to it. When such a farm has served its purpose, it may be sold and the capital used to institute a similar project in another community.

A PASTORAL LETTER THAT BROUGHT RESULTS

Dear Editor:— November 3, 1921.

I notice in the Expositor copies of pastoral letters. The enclosed letter I wrote to my people to solicit their attendance and co-operation in the best revival I ever held in 1920. Sixty-five were converted and 116 joined the church. If you deem it worth while publish it.

Yours sincerely,
WILLIAM BRUECHNER.

Dear Friend:— Columbus, O., Jan. 1, 1920.

Before the first Sunday of the New Year I must have this personal heart to heart talk with you in this personal letter. Are you wondering why? If you knew the ache of my heart, you would wonder no longer. I have been feeling in my own soul of late the burden of prayer for his people that agonized in the heart of Moses, till it burst forth in that broken sentence of Exodus 32:32. O the soul-agony of love's bitter disappointment! Knowing that his people, whom he loved dearer than his own life, were not meeting the expectations of God for them and that the glitter of gold had lured them to false ideals, Moses left the people and went up into the mountains to meet God. He knew that God was being defeated in their lives. FOR THIS PEOPLE he "refused to be called the son of Pharaoh's daughter", FOR THIS PEOPLE he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"; FOR THIS PEOPLE he "esteemed the reproach of Christ greater riches than the treasures of Egypt." Do you feel with Moses the heartbreak in this situation? He had given absolutely all he had in order that his people might obey the highest expectations of God for them. But God was being defeated, and the people were perishing.

My brother, my sister, there is no anguish of soul so keen as that. To know that those whom you love, for whom you are giving every ounce of strength of body, soul and spirit that they might meet God's holy expectations, are nevertheless failing him utterly, is bitterer than death. Witness our Saviour's anguish: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

My brother, my sister, of that bitter sorrow my soul has tasted. I, too, am tied to a people

of God, whom I love dearer than this earthly life. For this people God hath called me and made me a messenger, for this people I gave up every earthly ambition, for this people I give all I have and am, body, soul, and spirit that God's gracious purpose of salvation may be realized in them and through them. But alas, alas, my people, too, are failing God! Otherwise converts would be coming in great numbers. The life of God is not flowing in and through my people in such a way as to communicate that life to others. Alas that it is so! I, too, have gone up unto the mountain of holy and broken-hearted intercession for my people. God is my witness how I have cried unto him in travail of soul: "My people have sinned a great sin—this pleasure dance around the golden calf—yet now, if Thou wilt forgive their sin"—and then I, too, break down when I consider the alternative—"and if not— — —". I cannot in truth finish as Moses did, but to me the remaining years of my earthly pilgrimage must be a starless night of utter disappointment, if my people should utterly fail my God!

My brother, my sister, I beseech you by the mercies of God and by the power of his great name to turn unto God with your whole heart. God is waiting even now to be gracious unto us and abundant in power. His purpose of salvation in us and by us is foretold by the fact that many members of the Church have already turned to God in earnest prayer for a new outpouring of mighty salvation and by the fact that God is sending us many visitors and friends whom he would graciously redeem and fill with his Spirit for service in the Church. Will you not therefore, brother, sister mine, honor God and cheer the heart of your pastor by coming to the morning worship on the first Sunday of the New Year with the holy resolution to let Christ live in you and through you that high and holy life of his for the glory of his great name? How my heart yearns for you in Christ!

A word in closing to the many visitors and friends who attend the Church, and their friends. You, too, I would most cordially invite to our morning worship on the first Sunday of the New Year. You, too, I beseech to come with the high and holy resolution to let Christ, your Saviour, dwell in your hearts for the salvation of your souls. For you, too, I am praying.

Wishing you God's choicest blessings for the New Year, I am sincerely yours,

WILLIAM BRUECHNER.

Pastor Livingston M. E. Church.

ANTICHRIST

By the late Reverend B. B. Warfield, D. D., LL.D., Litt. D., Professor of Didactic Theology in Princeton Theological Seminary, in *The Expository Times*.

We read of Antichrist nowhere in the New Testament except in certain passages of the Epistles of John (1 Jn 2:18-22; 4:3; 2 Jn 7). What is taught in these passages constitutes the whole New Testament doctrine of Antichrist. It is common, it is true, to connect with this doctrine what is said by our Lord of false Christs and false prophets; by Paul of the Man of Sin; by the Apocalypse of the Beasts which come up out of the deep and the sea. The warrant for labelling the composite photograph thus obtained with the name of Antichrist is not very apparent. The relations to one another of the figures which enter into this composite portrait are at best sub lite, and can be determined only when each of them lies clearly before us in the light of the passages which plainly present it to us. The name of Antichrist occurs in connexion with none of them except that presented in the passages of the Epistles of John already indicated; and both the name and the figure denoted by it, to all appearance, occur there first in extant literature. The Old Testament tells us nothing of Anti-Messiah. Neither has he been discovered in any of the fragments of pre-Christian Jewish literature which have come down to us. If John had not himself told us that a doctrine of Antichrist was already current when he wrote, both the doctrine and the name might have been with great plausibility ascribed to him as their originator.

John does not tell us in what quarter the doctrine of Antichrist to which he alludes was current. Nor does his allusion enable us to form any very full conception of the doctrine that was current. We learn merely that there were people who declared 'Antichrist is coming!' It appears to be implied that Antichrist was thought of as an individual, and his coming as, though certain, yet still future—as apparently, in fact, a sign of the impending end. We cannot go beyond that; perhaps not quite so far as that. And as to who it was who were asserting, 'Antichrist is coming!' John leaves us completely in the dark. Possibly he is adducing a current Christian belief, some more or less 'faithful saying' and worthy of all acceptance in circulation in the Christian community. It is even conceivable that he is adducing an item of authoritative Christian teaching, of which we should have known nothing had he not preserved it for us—a fly in his amber. This, however, does not seem very likely in itself, and does not find much support in the use John makes, of the saying that he quotes. He does not deny it is true, that there is truth in it; and he utilizes the truth that is in it for his own teaching. But he at least seems to correct it; and in correcting to supersede it. If it is an item of authoritative Christian teaching, it certainly is valid to us only as preserved for us by John and in the interpretation which he puts upon it in preserving it.

It appears far more probable, however, that John is adducing not an item of Christian teaching, but only a current legend—Christian or other—in which he recognizes an element of truth and isolates it for the benefit of his readers. In that case we may understand him less as expounding than as openly correcting it—somewhat as, in the closing page of his Gospel, he corrects another saying of similar bearing which was in circulation among the brethren, to the effect that he himself should not die but should tarry till the Lord comes. The language in which he speaks of the manner in which his readers came into knowledge of this saying does not forbid this view of its origin. When he says, 'Ye heard, "Antichrist is coming!"' it is not implied that they heard it 'once for all' in the sense that they had it from a source confessedly authoritative (cf. Mt. 5:43). It is only implied that what they heard was something which was definitely communicated to them, so as to be put completely in their possession. From whomsoever they heard it, what they heard was unquestionably this—'Antichrist is coming!' When John replaces the aorist here

with the perfect at 4:3, he does not confound his tenses but only emphasizes the fact that what his readers had heard still lay in their minds as part of their effective contents. He is correcting not only a statement which his readers remembered once to have heard, but an assertion present at the moment to their thought, and exercising, or in danger of exercising, actual influence upon their beliefs and expectations.

Now John is not willing to leave matters in this condition. Whether he is merely expounding the true meaning of what his readers had heard, or is substituting for it a truer doctrine, he makes three declarations concerning Antichrist which appear to traverse its implications. He transposes Antichrist from the future to the present. He expands him from an individual into a multitude. He reduces him from a person to a heresy.

The phrase which John tells us his readers had heard—'Antichrist is coming!' does not in its very language, to be sure, project his coming into the future. It is the certainty rather than the futurity of Antichrist's coming which it emphasizes; and it had perhaps, as heard by his readers, put them in a quiver of expectation of his coming—creating some such situation as that against which our Lord had warned His followers (Mk 13:21f.). It was so far future, however, that it was supposed not yet to have taken place. When men are saying to one another, 'Antichrist is coming!' they mean very distinctly to say that he has not yet come. And we cannot be wrong in inferring, from the use which John makes of the saying, that his coming was connected by those who made use of this cry, with the end-time. The coming of Antichrist seems then to have been presented as a matter of dread anticipation by which men's imaginations were oppressed. John meets the situation thus produced by a very definite assertion, that, so far from being a matter of future expectation, the coming of Antichrist had already taken place. Antichrist is not a future but a present phenomenon; not a thing to be looked forward to in nameless dread, but a thing to be courageously met in our everyday living. John makes this assertion with the utmost emphasis (4:3). This thing, he says, 'is now in the world—already,' that post-positively 'already' carrying with it the utmost strength of assertion. There is no doubt about it at all; Antichrist is here among us, now, already.

In doing this John does not so much separate Antichrist from 'the last hour' with which he had been connected as correct the notion which had perhaps been entertained of the phrase, 'the last hour.' 'The last hour' no more than the Antichrist is a matter of the future; it too belongs to the present. The time we are living in—that is 'the last hour.' For 'the last hour' means just the Messianic period, the period after the Messiah has come. We may call it, with reference to the true coming of our Lord, the inter-Adventual period. Of course there could be no Antichrist until this 'last hour' had come. How could there be an Antichrist before there was a Christ? The fact, then, that Antichrist has come—that the phenomenon is 'now in the world—already' (4:3)—is proof enough that the time we are living in is the 'last hour' (2:18). Thus, with the dismissal from reality of a distinctively future Antichrist, John dismisses from reality a distinctively future 'last hour.' The 'last hour,' as he knows it, began with the coming of Christ, and fills the whole spacious period which extends till he shall come again.

He not only, however, dismisses Antichrist from the future; he deprives him of his individuality. In the place of an Antichrist, he substitutes 'many Antichrists.' And he declares that, already when he wrote, still in the first Christian century, a multitude of these Antichrists had come into existence. It is very customary, it is true, to represent John's 'many Antichrists' as rather fore-runners of Antichrist, preliminary embodiments of the spirit

of Antichrist and the like. It is not so, however, that John describes them. He calls them just 'Antichrists,' and he sets them over against the individual Antichrist of which his readers had heard as the reality represented by that unreal figure. His precise 'just as . . . so' cannot be robbed of its assertion of the exact correspondence of their appearance with all that was really to be expected from the assertion that Antichrist would come. Nor can his argument be stultified, that the presence of these Antichrists in the world prove it was already 'the last hour.' Predecessors of Antichrist might prove that 'the last hour' was approaching, only actual Antichrists could prove that 'the last hour' had already come. There can be no question, then, that John volatilizes the individual Antichrist into thin air and substitutes for him a multitude of 'Antichrists.' We may say, no doubt, that they embody the spirit of Antichrist; but not as if they prepared the way of its subsequent concentration in a single baleful figure, but as superseding that figure altogether and taking the place which had been assigned to it. Least of all can we appeal to Jn 4:3, 'And this is the spirit of the Antichrist, whereof ye have heard that it cometh; and now it is in the world already,' as implying that John after all recognized the reality of an individual Antichrist. These words recognize only the actual existence in the world of an antichrist spirit. Even this, indeed, is probably more than is said; the generalizing phrase which is used seems to be studiously indefinite, and perhaps declares only that refusal to 'confess Jesus' sums up in itself all that is true in 'this whole matter of the Antichrist.'

For John not only erases the individual Antichrist from the scroll of prediction, but reduces him just to a heresy. 'Who is the liar,' he demands, 'but he who denies that Jesus is the Christ? This is the Antichrist,—he who denies the Father and the Son' (I John 2:22). 'Every spirit,' he declares, 'which confesses that Jesus is Christ come in flesh is of God; and no spirit which does not confess Jesus, is of God; and this is that antichrist of which you have heard that it is coming; and it is now in the world already' (4:3). 'There are many seducers,' he declares again, 'who went out into the world, even those who do not confess Jesus as Christ coming in flesh. This is the seducer and the antichrist, (2 Jn 7). In one word, 'Antichrist' meant for John just denial of what we should call the doctrine, or let us rather say the fact, of the Incarnation. By whatever process it had been brought about, 'Christ' had come to denote for John the Divine Nature of our Lord, and so far to be synonymous with 'Son of God.' To deny that Jesus is the Christ was not to him therefore merely to deny that he is the Messiah, but to deny that he is the Son of God; and was equivalent therefore to 'denying the Father and the Son'—that is to say, in our modern mode of speech, the doctrine—in fact—of the Trinity, which is the implicate of the Incarnation. To deny that Jesus is Christ come—or is the Christ coming—in flesh, was again just to refuse to recognize in Jesus Incarnate God. Whosoever, says John, takes up this attitude toward Jesus is Antichrist.

This was an attitude which could not fail to be taken up in the presence of the lofty claims made by and for Jesus as the Incarnate God. Wherever these claims were made known, there this attitude was sure to show itself. The presence of the God-man in the world inevitably produced it. It is therefore an attitude which characterizes the age of the God-man, and that is as much as to say the Messianic period, to which the name of 'the last hour' was given. This is why it was natural for John therefore to connect the presence in the world of this heresy—which he speaks of as 'Antichrist'—with the 'last hour,' which is only another name for the Messianic age. That Antichrists existed in John's day was accordingly a matter of course. It is equally a matter of course that they continue to exist in our day. So long as a Divine Christ is confessed in the midst of a gainsaying world, so long will there be, as in John's day, many Antichrists.

What John's allusions to Antichrist teach us therefore is that the development of Christian-

ity in the world—the transformation of the world by Christianity—is not to be accomplished without conflict. If Christianity is an evolution, it is also (as all evolution is) a struggle; and Christianity survives in the end only as the survival of the fittest. We cannot proceed on the supposition that the world may be overcome without strife; and the strife is mortal. For two thousand years now the battle has been in progress. It is far from fought out yet. The many Antichrists which still beset Christianity and clog its progress will certainly be succeeded by many yet to come, who will certainly not be behind those which have preceded them in baleful power. Are they to increase in malignancy until at last all that can be called Antichrist is summed up in one great Anti-Christian movement, or perhaps in one great Anti-Christian person, the Antichrist by way of eminence? It may seem that in the nature of the case this might well be so. As the knowledge of Christ grows in clarity as well as in extension, the opposition to Christ might well be ever more and more compacted into ever deeper hatred, expressing itself with ever more concentrated effect. This, however, is not John's representation. Such a history for Christianity in the world he certainly did not contemplate. He does not even suppose that Antichrists will always exist in the world. He tells us plainly enough that Christianity must fight its way to victory. But he tells us equally plainly that it is to victory that it fights its way. He sees the victory as clearly as he sees the conflict. 'The world,' says he,—the evil world of unbelief—'is passing away'—is in actual process of passing away. It required some courage of faith for John, looking out from the midst of the little group of despised Christians in Asia Minor upon the surrounding masses of heathenism, to say that. But he says it. 'The darkness is passing away,' he says again, 'and the true light is already shining.' 'Already'—that little word carries in its bosom a glorious prophecy. John already foresees the time when the Antichrists who swarmed around him and who are now swarming around us, shall no longer exist, because the light which he saw already shining, shall have broadened into the fullness of the day.

GOOD SAMARITANS

Shall we build more and larger jails, prisons and reformatories into which we shall put more men, women, boys and girls of the future or would the introduction of more and cleaner laws for public protection be the cheapest and best safeguard against crime and vice?

This is the question now running in many minds without solution.

We are spending hundreds and millions of dollars annually for the upkeep of penal institutions without satisfactory results as far as diminishing of crime is concerned—on the other hand, crime has increased over one hundred per cent during the past few years and is still on the upward climb.

We spend money for research work in most every other line, many of which are by far less important than that of the soul of man and yet we do not spend a reasonable fraction to discover the real cause of crime and a way to cure it. I have always said that there is a cause for every crime just the same as there is a cause for every disease and where there is a cause there is also a cure—all that remains is for us to discover it and we can do this by far cheaper than we can continue to maintain such costly buildings and the officials thereof, but the surest way to get rid of crime is to close the avenues that lead thereto—"an ounce of prevention is worth a pound of cure."

Colonel A. F. M. Culver,
Good Samaritans Asso.,
Salina, Kans.

From "Christianity and Anti-Christianity in Their Final Conflict."

(Published by The Bible Institute Colportage Association, Chicago)

SAMUEL J. ANDREWS

(This was written nearly a quarter century ago, and in view of the changes that have taken place it is very interesting. Editor)

St. Paul does not speak of the political power of "the Lawless One," but in The Revelation (13:7) the Beast from the sea is spoken of as one to whom "authority is given over all kindreds, and tongues, and nations." That the Beast and the Lawless One are the same person, we have already seen. We have, therefore, here only to enquire how far the political and social tendencies and movements of the time are preparing the way for this universal kingdom. Of these may be mentioned, Democracy, Socialism, Anarchy, and the Unity or Solidarity of nations.

Democracy. No one is ignorant of the rapid progress of democratic principles in all parts of Christendom during the present century, and especially during the last half of it. It may be said in general of the Christian States, that the popular will is supreme in them all, even in those where universal suffrage does not exist. More and more all sovereigns and rulers are eager to learn what the wishes of their people are, and careful not to set themselves in direct opposition to them. Whether in the existing monarchies hereditary succession will give place to popular election, is not certain, though it seems probable; but all rulers, hereditary or elected, are made more and more to feel themselves the servants of the people.

This growth of Democracy serves to prepare the way of the Antichrist by making the popular will supreme, both as to the choice of the rulers and the nature and extent of their rule; and by giving legal expression to that will. When a people elects its legislators, the legislation will be what the majority of the voters demand. In the past, among all Christian nations, such legislation has, in great part, been based upon Christian principles, and involved the recognition of God's authority. So long as this authority, as declared in the Scriptures or by the Church, is recognized, the popular will is not supreme; but according as it is denied, this supremacy is more and more enlarged. If, then, the belief become general, either that there is no God, the Lawgiver, or no expression of his will which is authoritative, what principle shall determine the character and limitations of legislation? The only principle is that of the public good; whatever this demands, is right. If, for example, the law of marriage given in the Bible is set aside as without authority, what shall determine what the new law shall be? It must be what the welfare of society demands, and this is a matter of popular judgment. The same principle governs all legislation. Thus, according to the measure in which Divine authority and laws are repudiated, and governments make the popular will the supreme rule of their action, do they enter into that sphere of lawlessness which forms the fitting preparation and environment for the Antichrist.

If the authority of God over the State be rejected, it needs not to be said that the authority of Christ as his Ruler is rejected also; although his teachings as ethical may still be powerful in moulding legislation. They are, however, powerful only from their intrinsic value, not as coming from one who has a right to command. We have reason to believe that, although the practical rejection of all now recognized Divine law may be gradual, the popular supremacy, based upon the public good, will at last be affirmed as absolute in all matters pertaining to man's welfare.

As Democracy makes the popular will supreme, so it provides in general suffrage the legal means of its expression. It is possible that, as regards rulers, this may find its last and highest illustration in the choice between Christ and the Antichrist. As at the end of the Lord's earthly life the Jews were called upon, in a way which we must regard as providential (Matt. xxvii, 15), to choose between him and Barabbas; so again will he be presented before

the covenant peoples—the Christian nations—not indeed as personally present, that they may choose between him and the Lawless One. The choice of the Antichrist is not to be the choice of the rulers only, or of the popular leaders, the multitude being unwilling, and silent, and passive; it is the act of the peoples, the direct or indirect expression of the popular will. It is the voluntary declaration of Christendom: "We will not have this man to rule over us." "Not this man, but Barabbas."

We may here note that a Democracy, looking upon its leader as its representative, willingly gives him a power even greater than the largest measure of his political prerogatives. The sovereign multitude, which sees in him not so much the ruler who commands them, as one who is the exponent and executor of their will, yields to him such a full and unreserved obedience as no mere despot can obtain.

Socialism. Of Socialism in general we have already spoken. It is rapidly becoming a powerful factor in political affairs; and we must inquire how it stands related to Democracy? Does it follow it as a legitimate development? This may be affirmed. Democracy gives political equality, and the preservation of this demands social equality. But how can this social equality be effected? Socialism answers, by limiting the individual ownership of capital, and enlarging the ownership of the State; and to this end it demands the enlargement of governmental powers. But in this it goes directly counter to the democratic spirit, which seeks rather to curtail the sphere of legislation, and to give to individuals the largest liberty of action. It has been almost a democratic axiom that the best government is that which governs least. But experience has shown that, when full play is given to individualism, the natural inequalities of physical, mental, and moral endowments soon bring in corresponding social inequalities. Wealth is heaped up in the hands of the few; and society is soon divided into classes, the rich and the poor, employers and employed, the cultured and the non-cultured; and with little of fraternal feeling, or of real sympathy between them. The accumulation of property in large masses in the hands of the few, gives them extraordinary power, political and social. As there is no assignable limit to the combinations of capital, and no prevention of it by ordinary legislation, the result is to widen the chasm between the classes, and to consolidate social distinctions; thus producing alienation of feeling, and leading in the end to active hostilities, to strife and bloodshed; and, if not checked, to anarchy.

We may now see the bearing of Socialism in preparing the way of the Antichrist in two particulars: first in its claims to establish a better social order; secondly, in the proposed enlargement of the powers of the State, as a means to this end.

As regards the first, Socialism affirms that its mission is to put an end to the contest now everywhere in Christendom active between the individual citizen and society, and to establish harmony, which simple Democracy is not able to do. It will, when fully carried out, bring in the Kingdom of God for which the world is waiting. Thus it awakes expectations of an age of prosperity and peace near at hand, and calls upon all to leave the old and go on to the new. It is obvious what a tempting opportunity this presents to a man of commanding ability, to appear as the representative of these hopes and expectations; and to gather around him, not only the discontented and restless, but many earnest and aspiring souls, that look forward to a great development of humanity. The ground is already prepared for him, the seed is sown, he has only to reap.

We thus see how, if socialistic ideas are received to any considerable extent in Christendom, awakening expectations of a new and bet-

ter order, the Antichrist may find in these expectations the ready means of obtaining power, by presenting himself as the one by whom they can be realized. Weary of present ills, men are ever inclined to try new remedies.

Secondly, Socialism presents as the means of establishing a better social order, a great enlargement of the powers of the State. As it is a fundamental principle that government is to take charge of many interests now left wholly to personal control; it is plain that he who is able to put himself at the head of the State, will possess official powers far larger than any mere political ruler has ever possessed. As all interests are to be subordinated to the public good, and an equality of property and condition is to be established and enforced; there is scarcely any act of despotic authority which may not be defended upon the plea of the public well-being.

Anarchy. As Socialism would limit democratic individualism, Anarchy would make it absolute. The Anarchist would overthrow all government. It is said by Kropotkin ("The Nineteenth Century," Aug., 1887), "There may be order without government. . . . Humanity is trying to free itself from the bonds of any government whatsoever. . . . Social life needs no laws for its maintenance." His objection to Socialism is, that it accepts the principle of authority which he utterly repudiates. But it is not always easy to distinguish the most advanced Socialist from the Anarchist. They are agreed as to the overthrow of existing institutions, but not as to what shall follow. Though there may be many Anarchists here and there throughout Christendom, yet it is incredible that they can ever become in any country a political party of importance. The bearing of the anarchistic movement upon the establishment of the kingdom of the Antichrist is through fear. Though the number of avowed Anarchists will probably always be few, there are enough even at the present time to alarm all Christendom; since in their furious hate against existing institutions, and with the powerful means of destruction of both property and life which modern science gives them, they can keep cities in terror and agitate and perplex governments. The results of this must be a demand upon the State for protection, and a ready concession to it of all the powers necessary to repress their murderous attempts. Dreading Anarchy as the worst of all evils, if the existing governments show themselves incompetent, the cry will be for one whose iron hand can tame these wild beasts. And if we may suppose the Anarchists to continue to gain adherents, we may readily understand how welcome at last will be the strong man who can deliver society from its terror, and be its saviour; and what large powers will be willingly given him to this end.

The Unity or Solidarity of Nations. Let us now note the tendencies to unity which point to the possibility of a universal kingdom over which Antichrist can rule. (Written nearly 25 years ago. Ed.)

As peoples are brought through increasing knowledge of one another into friendly relations, and as their industrial interests are seen to be one, the feeling of unity strengthens itself. The old lines of division, geographical, racial, political, religious, are now more and more effaced. It is seen that all have, in a sense, a common life, and form an organic whole. But while this tendency to unity is increasingly manifest, there is also seen a development of national feeling which tends to self-assertion, and to isolation. According as this prevails, there will be a strong repulsive force which would make the union of all under one rule difficult, if not impossible. But if all cannot be brought under one government, there may be a federation of States, each retaining in good measure its autonomy, yet having a common centre and acting together in all matters of common interest.

The kingdom best entitled in the past to the name of universal was the Roman; the bond of its unity was law enforced by arms. But this unity was only external, political, and therefore imperfect. It was rather a conglomeration of nations than a homogeneous empire. To effect this there must be other bonds; not only those affecting material interests, but those affecting

the religious faith and inner life of the people. If these be wanting, all that is possible is a federation of States; and even such a federation is possible only when there has been developed a strong feeling of universalism. This was made apparent in the days of the first Napoleon, who saw clearly that the interests of the several European States would be best promoted by the establishment of some central authority; yet preserving the individuality, and to a great degree the autonomy, of each. At the head of this union of the nations he would have placed France, and himself at the head of France. But the time was not then ripe for such a federation. The elements of repulsion were too strong, and a unity made by mere physical force was out of the question.

But the matter is assuming in our day a new aspect. A stronger bond of unity has been found in the great development of industrial relations, through the International Labor Associations now overspreading Christendom.

The wage-workmen of all Europe understand that they have certain common interests, and constitute one industrial community, although territorially and politically separated. And there is more than an economical unity. There are common beliefs respecting the reconstruction of society, and plans for effecting this, common hopes and expectations as to the future of humanity, binding all very closely together. How strong these bonds of unity will prove, how far able to overcome the ties of race, and of inherited prejudices, and of political associations, time must show. But there are signs which indicate that, through the diffusion of socialistic ideas, there is now a basis being laid underneath the present institutions of Christendom, which will be deep and broad enough to serve as a foundation for a federation of States embracing all the civilized peoples. There is the feeling that such a unity of nations is a noble ideal which we may make real, and which appeals to what is best and highest in human nature, and especially to the generous aspirations of youth.

The belief in the possibility of a great political union embracing all States has been expressed by many writers, but it will be sufficient to refer to the German philosopher Kant, in his essay, 1774, "The National Principle of the Political Order," and his essay, 1795, "Eternal Peace." He lays down in them certain fundamental propositions; first, "that all the capacities implanted in a creature by nature are destined to unfold completely and conformably to their end in the course of time." We may, therefore, expect to see realized "a political constitution internally and externally perfect, as the only State in which all these capacities can be fully developed, and the destiny of man on the earth be fulfilled." As this cannot be done while States remain in conflict, they must come at last under "a universal cosmo-political constitution." This will be effected by a federation of States. But before this they must become republican.—Kant distinguishes between republicanism and democracy,—and thus there may be established a system of international right founded upon public law, conjoined with powers to which every State must submit. Thus will come "the universal, international State,"—"a great political body such as the world has never yet seen." This will be the perfect order under which all the capacities of the human race will be developed. As individual men live in unity within the State, so all the separate States may live in unity within a great universal State. Then war will cease, and the nations dwell together in "eternal peace."

This conception of a federative Union, which agrees so closely with that foretold in The Revelation, was not based by Kant upon any belief in a revealed purpose of God, but on the principle that what ought to be will be. Believers in evolution see this Union in the future, as it said by Mr. Mead: "The evolution through which we are passing is an evolution to a great State of nations, a complete federation of the world." All holding this position will be ready to welcome the kingdom of the Antichrist as the culmination of human history.

In speaking of this federation of peoples no mention has been made of the religious bond, which in some sense is the most powerful of all.

in virtue of it the Roman Church now rules over multitudes in every part of the world. Will religion become a bond of unity in the kingdom of Antichrist? Is there any form of religion which can take the place of Christianity, and become a world-religion? This question will be considered when we come to speak of the church of the Antichrist.

In a well-organized society every man is kept in his place and limited in his action; and his personality, however marked, is comparatively of little importance. The strong and the ambitious thus restrained can render to the State better service through their greater energy. But in uncivilized communities where no such restraints exist, personal qualities find their full scope, and mark out the chiefs; and if there be one superior to the rest, he becomes the all but absolute leader. The same is true also of the civilized community when it reaches its last stage—the social-democratic. When laws and institutions are no longer revered as having religious sanction, when through continual changes they have no root in the traditions or love of the people, when rulers by popular election prove themselves incapable, when no surety or stability of legislation exists, and all are uncertain and anxious as to the future,—then there arises a general cry for a man. In the general disintegration it is only about a man that men can rally, not about abstract principles or written constitutions. All cry for one who, with a clear brain, inflexible will, and a strong arm, can serve as a centre of unity, and bring order out of confusion.

This sense of the importance of the man, as emphasized by Carlyle, is wholly in accord with his pantheistic philosophy. As humanity is Divine, he in whom is its fullest measure is the Divine man, the guide, leader, and ruler of all. And as there must be somewhere in the world such a man, one above all others, unless we suppose two or more exactly equal, he is to be sought out, and exalted to his true place, and obeyed and worshipped. Before him, when he shall appear, Carlyle, and all Pantheists, must bow down, and yield him "submission, burning, boundless." He will be to them "like a god, a born king, a conqueror, and supreme lawgiver." Who does not see in the Divine man of the Pantheists all the features of the Antichrist?

But the political supremacy of the Antichrist is not to be explained by his extraordinary personality, and the tendencies of the times, alone. There is, also, an invisible Power, of whom we know only through revelation, he whom the Lord called "the prince of this world." It is as invested with his authority, and endowed by him with superhuman powers, that the Antichrist rules. We read in The Revelation (xiii, 2) that "the dragon gave the beast his power, and his throne, and his great authority." And the apostle Paul says that the coming of the Lawless One "is according to the working of Satan with all power, and signs, and lying wonders." It was, as we have seen, in the post-apostolic age, and with the false conception of the kingdom as already set up, that the Church, although she did not deny the existence of Satan, and a measure of activity in his part, yet affirmed that he was so far bound that he could offer no effectual resistance to her work in the conversion and rule of the nations.

The Lord was tempted by the proffer of "all the kingdoms of the world" if he would pay homage to the tempter, and he refused with abhorrence. But Satan finds at last one who will willingly accept what he would give, and to whom he can transfer his throne and great authority. Many of the Christian fathers depicted this man as a monster, repellant in person, and stained with every vice. But we have seen ground to believe that the world will see in him one who represents in fullest measure its conception of human perfectibility; one worthy to be the leader of men, and their ruler.

By what successive steps Antichrist will attain to supreme power, it is not for us to say. But it is obvious that, as the son of his time, he must represent its beliefs, its needs, its aspirations. There must be a community of feeling between him and those who first gather around him. If the antichristian spirit is already

widely prevalent, he will at once find many who will be his helpers and instruments in his further plans. Later, he may use force, as did Mohammed, and destroy all who will not submit to him. But it is contrary to the light which Revelation gives us, to suppose that his career is one of uninterrupted success. On the contrary, we seem to be taught that he early receives a check through the testimony of men inspired of God, symbolized by the "Two Witnesses" (Rev. 11:3), who make known to the Church his true character and aims, and thus recall to their Christian faith many who had been deceived by him. At this time he is said in symbolic language to go down into the abyss, his power for a time obscured, and the nations bewildered in dark forebodings. But from this he soon emerges, full of satanic energy; and now crushes all opposition, and puts himself at the head of the nations.

It is thus very possible that Christendom may see in the growing political ascendancy of the Antichrist nothing that shows the hand of God in judgment, or any power of Satan; only the supremacy of the boldest, and strongest, and wisest. Those alone who believe the revealed word, and seek in the light of the Spirit to discern the signs of the times, will see that he is the predicted one to whom Satan gives his throne, and whom God uses as his rod to punish his disobedient people; others will see in his rule over the nations no more than their voluntary acceptance of him on the ground of his greater ability to further the general well-being. Not till the last stage of his career will his satanic character be fully revealed, and the Christians who have followed him turn back to their true God.

As regards the extent of this kingdom, recent events which have brought China and Japan and other countries of the East into close relations with the Christian Powers, may have important bearings. The same may be said of the late division of much of Africa among the same powers. Should there be a federation of the States of Christendom, its authority would extend over most of Asia and Africa; and through the present means of intercommunication this might be easily exercised and enforced.

Another marked feature of the present time is the revival of the Turkish Empire from its state of weakness and decay; and the growing zeal of Mohammedanism to extend itself among the Oriental peoples and African tribes. What the future relations of Mohammedanism to Christianity may be, it is not for us to foretell, but the present indications are that they will be those of bitter hostility.

We may see in this union of the rulers of Christendom against Christ, the final fulfillment of the predictions of the second Psalm. "Why do the nations rage (tumultuously assemble), and the peoples imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." R. V.

It is not a rebellion of the kings and rulers only against God and his Anointed King, but of the nations and peoples of Christendom. No longer will they be in subjection to any Divine rule. All laws and ordinances having Christ's name will they cast away. And the ground of this general rebellion is the deep hatred of the doctrine of human sinfulness, of which the cross is the symbol. The hatred becomes more and more intense as humanity seems to be ascending higher and higher in knowledge and power and goodness, and indefinite progress is open before it. The boasting of its great representative meets on all sides a welcome response: "I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.) But "he that sitteth in the heavens shall laugh; the Lord shall have them in derision." His King is the lowly one who humbled himself, becoming obedient even unto the death of the cross; and now exalted to the Father's right hand, is the King of kings and Lord of lords; before whom every knee shall bow, in heaven and on earth and under the earth.

SPEEDING UP CHURCH

Federated Church of Ashland, Mass., Meets Success
by Using Modern Methods.

In October, 1917, a young man, who was ambitious, a hard worker, and a believer in modern methods for efficient work, came to Ashland, Mass., having accepted the pastorate of the Baptist church of that city. Believing that "in union there is strength" he was one of the pioneers in bringing about the federation of Protestant churches in Ashland.

As a result of this work he became the first pastor of the Federated Church of Ashland, Mass.

This young man is Rev. Eugene Dinsmore Dolloff, B. D., S. T. M.

The Vision of Bigger Things

But Rev. Dinsmore was not satisfied with the measure of success he had attained.

He realized that there were thousands of people in Ashland who never entered the church doors. Something was needed to reach this class with the gospel message and the invitation of the church.

He realized that there were hundreds of church members who should be visited, but his time was so limited he could not properly take care of pastoral visiting. A means must be found to bring a personal message regularly to these.

In fact he had to secure a means of publicity—a way of keeping the affairs of the church before the public eye.

Investigation Brings Results

Mr. Dolloff found just what he was looking for—something that would fill every requirement at no expense to either church or pastor—a plan that has helped thousands of churches out of their difficulties—a plan that proves just as feasible for a country church as a church located in a large city.

For the benefit of other pastors Mr. Dolloff tells the story as follows:

A Mighty Fine Idea

"It's a mighty fine idea, but it can't be worked in Ashland." This was the consensus of opinion expressed by my officials when, armed with several sample parish papers (supplied by The National Religious Press, Grand Rapids, Mich.) I presented the plan to them. With a church membership of three hundred and a parish of nearly two thousand I was quite convinced that a parish paper could be 'worked'. The lack of confidence on the part of my leaders was a challenge which I accepted, and the very next day I set about to knock the 't' out of the word 'can't.'

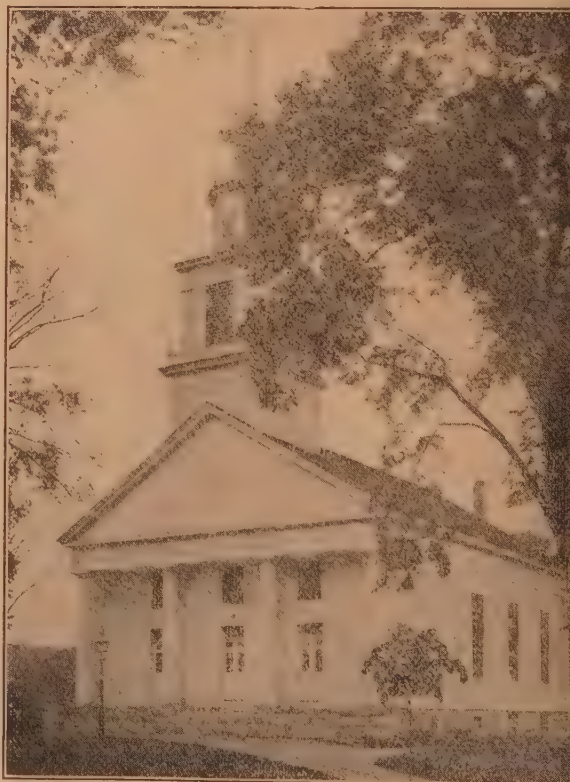
"About two months later, after the first issue of 'The Echo' had been distributed, I met one of the officials. 'Say, that is a

pretty mighty fine paper which you have just put out,' he said. Then he continued, 'Do you expect to be able to make them all as good? After thanking him for the commendation, I confidently assured the good man that each issue of the paper would be better than the preceding one.

"That, in brief, was the genesis of our parish paper. To begin the venture was not altogether pleasant, but once 'the ice was broken' it was comparatively easy. At first the advertisements were solicited, now they are applied for in large numbers.

"But, what is the value of the paper to the church and community? That is the all-important question. It is not enough to be good; it must be good for something. There are many very definite advantages derived from the paper, some few of which I will enumerate.

"It is informational. Many people do not attend church with any degree of regularity. Because of their delinquency they lose the news of the church in large measure. But once a month the parish paper appears in their home with all illuminating and inspiring information.



FEDERATED CHURCH, Ashland, Mass.

WORK IN ASHLAND

A Pastor With A Vision Puts His Church to the Front.

Usually the results are most useful, for an informed people is very often a working, concentrated people.

"It serves as a vehicle by means of which the pastor can get a message 'across' to many who otherwise would be unreachable. Lots of folks subscribe for the paper who make no pretension of attending church. Not a few of these have been helpfully served in Ashland by means of 'The Echo'.

"It furnishes a definite task for several people. The more a person does for Christ the more like Christ he becomes. The parish paper is a definite part of real religious work, and is therefore a vital means of developing a deeper consciousness of God.

"It commands the respect of the community for the church. The very fact that a church has the ability and virility to publish a worthwhile paper makes a deep impression upon people. They at once agree that such a church is alive, and it is the live church which attracts live people. The church which is printing a paper must be succeeding, and soon the crowds are drawn to that church. Nothing succeeds like success.

The Ashland Echo

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THE ATLANTIC OCEAN

Published in the interests of Church and Community
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American Bible Society, Inc. Tel. 4-2121
Young Men's Christian Association, Inc. Tel. 4-2121
Missionary Society, Inc. Tel. 4-2121
2nd Edition, 1950
Copies of the "Bible" may be obtained at One-half
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A little more.

A. A. A.

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a valuable asset, a

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REV. EUGENE D. DOLLOFF, B. D., S. T. M.

as much as the parsonage is. As we face the future we reasonably expect 'The Echo' to be an ever-increasing power in our work of Kingdom-building."

A Parish Paper Brings Success

in church work. It brought success to Mr. Dolloff and it will do the same for you. By the cooperative plan of The National Religious Press any pastor can have a parish paper without any expense. In fact hundreds of churches make a profit from their papers.

"The Rev. Charles Nelson"

This is a short story about a pastor who succeeded in spite of many obstacles. He published a parish paper and succeeded in raising his own salary instead of handing in his resignation as he had planned to do previously. A copy of this book together with particulars and samples of parish papers printed by The National Religious Press will be sent to any pastor free of charge.

The National Religious Press,
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Gentlemen:—Without obligating me in any way please send free of charge the book, "The Rev. Charles Nelson," samples and particulars of your cooperative plan for publishing parish paper.

REV.....
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THANKSGIVING

THE ECHO

"Our paper has gotten nearly through its second year. True to the promise made, each issue has been better than the one before. Each month it is eagerly looked forward to; people plan for it. Financially it has paid for itself, and that is all we want in that direction. It is a valuable asset, a part of our equipment."

Methods of Church Work

E. A. KING, Editor

January, the beginning of months of a new year, always has a challenge about it. It suggests taking a long look ahead, but always conditioned by the results of a long look backward. Our church year begins in September or October with a rally day or forward step day, or something of the kind, but January suggests a moral advance. We talk about turning over a new leaf, drawing up a new set of resolutions, starting a new white page! If one might compare Rally Day with New Year's Day he could say Rally Day starts the machinery in motion, New Year's Day suggests a moral and religious advance. Can we not make the new year 1922 mean this in our thousands of churches?

* * * *

After a residence of five and a half years in San Jose, the editor of this department is going to Miami Beach, Florida. This change will open up new sources of supply for methods of church work, and provide new ideas and new perspective for our columns.

* * * *

During the month of January you will surely preach New Year sermons. The people's minds are prepared somewhat, by the fact of the opening year, to receive your messages if you tune them to the thought of beginnings, new starts, and the new age, new times, etc. For the freshening of our minds we might read the following: "A New Mind for the New Age" by H. C. King. (Revell Co., N. Y.). "The Untried Door," by Richard Roberts. (Woman's Press, N. Y.). "The Truths We Live By," by Jay W. Hudson. (D. Appleton & Co., N. Y.). "The New Social Order," by Harry F. Ward. (Macmillan Co., N. Y.). "The Fruits of Victory," by Norman Angell. (Century Co., N. Y.).

We wish also to suggest the careful study of R. J. Campbell's "The Life of Christ" (D. Appleton & Co., N. Y.). This is fresh spiritual and very suggestive. January is the month often set aside for evangelistic efforts just because it is the beginning of things and carries the spirit of reform. F. W. Hannan has a good book on "Evangelism." (Methodist Book Concern, N. Y.)

* * * *

It is probable that there will be many new readers this month and we wish to welcome them most heartily into our methods family. This department is made possible through the co-operation of the brotherhood of readers who send the editor accounts of their work, copies of their publicity, sermon topics, accounts of how they build up their prayer meetings, how they raise their money, build churches, etc. You may not think your way of doing things is of interest to anyone else, but the story of your achievement may be exactly what some other brother needs. If you have had valuable experience with moving pictures, tell us about it.

The editor of this department is constantly on the watch for information to help you with your work. Will you not place his name on your mailing list and send him everything you can? We wish to thank all our correspondents of the past year for their helpfulness. If you have a special question to ask or wish a personal reply, enclose postage. We cannot answer post card inquiries or requests without return postage. Send everything to Rev. Elisha A. King, 1618 Drexel Ave., Miami Beach, Florida.

NEW YEAR SCRIPTURAL RESOLUTIONS

Rev. F. A. Whittlesey, pastor of the Alta Vista Church, Kansas, has sent us some resolutions that he arranged for his church. They are unique because each one is based upon a scriptural passage. They are headed,

My Resolutions

By God's Grace I will

1. Yield my life to Jesus Christ, without any reserve, for delay means spiritual loss to me and to others and may mean Eternal Death.—Acts. 4:12. John 3:16.
2. Show the spirit of my Master in all my words and deeds, though slighted, insulted and derided, for Jesus wants me to.—2 Cor. 12:9. 1 John 5:4.
3. Put away every old grudge, all malice, and envy, that I may as is commanded, love my neighbor as myself.—Luke 10:27. Eph. 4:26.
4. Put away every known sin and strive to live a holy life following all the commandments of God, that the gospel be not blamed.—1 John 2:1, 2. Heb. 12:14.
5. Put aside all timidity and let men, angels, and devils know that I am a follower of Jesus Christ and purpose at all times and at all costs to please him.—John 1:9. Matt. 10:32, 33.
6. Attend Church services regularly, as Jesus did, for failure to do so, whether to read my newspaper at home or to go for a visit or a drive, would close all the churches, if everybody followed my example.—Heb. 10:25. Psa. 84:1, 2.
7. Attend prayer meeting, for, if Jesus should come for me that night, I would want him to find me there.—Matt. 18:19, 20. Acts 2:42.
8. Return thanks to God at every meal and have family worship each day.—1 Cor. 10:31. Deut. 6:6-9.
9. Study prayerfully the Word of God and devoutly listen to the Holy Spirit.—2 Tim. 2:15. John 14:26.
10. Strive to live so as best to honor God, most to help my fellowmen, and thus be ready any moment to heed Father's call to the heavenly home.—Matt. 25:34-40. Acts 20:32.

DOOR KNOB NEW YEAR'S GREETING

The following little card with string attached comes from San Benito, Texas. It is simple, but impressive. It means much to a family to open the door on New Year's morning and find a greeting from the church. This one carries the following message:

Door Knob New Year's Greetings

May the Page now turned for us to write upon be filled during this year with a record of which we will not be ashamed at the end.

Our New Year wish for all.

J. Fisher Simpson, Pastor.

NEW YEAR ENLISTMENT AND SERVICE CARD

The following comprehensive enlistment for church and community service comes to us from Honolulu. Rev. Albert W. Palmer, pastor of the Central Union Church, prints this on a postal card that is addressed to himself. These are always on hand for use. Such a blank should be available in every church:

NameTel.....

AddressSec.....

Member of this church?.....Or of what church?.....

My Enlistment For Church and Community Service.

(Put a cross after things you will do., Write "Now" after things you are already doing).

SUNDAY SCHOOL TEACHING

1. Central Union Main School:
2. Palama Branch School:
3. Moiliili Mission School:
4. What other Sunday School?

SUBSTITUTE TEACHING

5. Would substitute one Sunday a month if called on:
- Age of children preferred:.....

PREPARATION FOR TEACHING

6. Will take Normal Course in Central Union Bible School:
7. Will attend Tuesday evening Community Religious Education School:

CHURCH PROMOTION

8. Will help in the church building fund campaign:
9. Will assist my section leader in making calls:
10. Will attend prayer meeting at least once a month:
11. Will attend and boost for the Sunday Evening Service:
12. Will actively support Young People's Forum, Woman's Board, Men's League, Young Woman's Club, Women's Society:
- Underline which.
13. Attend an adult Bible Class:

SPECIAL FORMS OF SERVICE

14. Act as pianist when called on:
15. Wait on table:
16. Do volunteer clerical work:
17. Provide flowers for Courtesy Committee:

COMMUNITY ACTIVITIES

18. Co-operate with Mrs. Withington

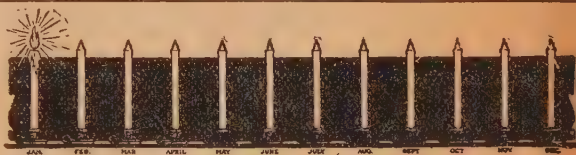
in social work of Palama Sunday School:

19. Boy Scouts or Girl Scouts:
20. Y. M. C. A. or Americanization work:
21. Y. W. C. A. or International Institute:
22. Prison or hospital work:
23. Volunteer service at Palama Settlement:
24. Assist in entertaining soldiers and sailors:
25. Some service not named above:

WATCHNIGHT SERVICE FOR NEW YEAR'S EVE

Let us suggest that when you plan for the New Year's service one of the best and most interesting features is the Candle Light service. Arrange twelve candles in a row as follows. Names then according to the months of the year and light one of them, the January candle at twelve o'clock, midnight.

You can arrange your own preliminary service, and use any form of ceremony you like when the candle is lighted. This is impressive and can be a powerful exercise for the better living of all the people who attend.



A NEW YEAR'S REQUEST

The Trinity Reformed Church of Akron, O., prints the following "Request" on its New Year calendar:

Will you make this a year of prayer, for the Pastor, for the Church, and for Christ?

Will you make this a year of service, by bringing your family to the house of God; by sharing your joys with your neighbors; and by spreading the Gospel everywhere you go?

SET A GOAL BEFORE THE PEOPLE

"Church Pointers" issued by the Christian Church of Litchfield, Ill., carries a summarized church program for the year. There are 15 points emphasized. As we believe every church ought to decide on a goal for the year, and keep it constantly before the members we print this list here as a sample:

1. One new member added to the church every Sunday.
2. Making church and Bible School recruiting station for Christian workers. Observing two Volunteer days for Christian service. Organizing Volunteer class.
3. Every member of the church to give to missions. "As much for others as for ourselves."
4. Bible School enrollment increased 100; attendance 65 per cent of enrollment.
5. More devoted reverence for the Lord's Day, "to keep it holy."

The Woolverton Printing Co., Cedar Falls, Iowa, has put us ministers under another debt of gratitude by issuing the following New Year's calendar and message. The January page, printed in colors, (size 3 7-8x1 inches) is as follows: (Price \$2.25 per 100. Adding name and address 50c extra. Envelopes for mailing 65c per 100).

6. Mid-week church service increased to 125 in attendance.

7. Making Christian Endeavor an important agency for Christian training.

8. Gospel teams for group evangelism in Montgomery county.

9. Cultivation of human helpfulness. Cooperation in community betterment.

10. A Disciple periodical in every home.

11. Organization of a tithers' league.

12. Daily intercession for the unsaved.

13. Infusion of the spirit of evangelism in the whole program of the church.

14. Campaign for building adequate Bible School equipment.

15. Observe special week for launching a unit building enterprise.

Other Goals

This idea is carried a little further by Rev. W. H. Hopkins of Manitou Springs, Colo. He prints the "Record" of the past year above and the "Goal" of the new year below on the back of his calendar.

The Trinity Reformed Church of Akron, O., prints "Aims" for the new year in the form of exhortations as follows:

Many a church fails to reach its highest goal because of the lack of definite aims. These are very suggestive:

1. A New Prayer Spirit in Our Church. The strong Christian is the praying Christian. The strong church is always the praying church. This year cultivate the proper spirit in the heart, home and the church. As Trinity comes to be a praying church, it will come to be a powerful church.

2. A New Interest in Bible Study. The strong man has a well nourished body. He wants his regular meals. Many a Christian is weak because there is for him so little of spiritual food. As we feed upon his word, we will become strong. A Bible reading, Bible loving church is sure to be an efficient church.

3. A New Interest in Missions. The Bible is the greatest missionary book the world has ever seen. The praying, Bible reading church is ever a missionary church. Let the aim of our church be, "To make this church a Gospel center, a light in the community, and unto the ends of the earth." Only the world is our parish.

4. A New Interest in Boys and Girls, Men and Women. This includes both those of our own household of faith and also of the entire community. Reach the lowest one in the place and we will have taken a long step toward reaching and helping every other person within the radius of our influence.

Let these aims and goals emanate from the church leaders as far as possible. They will mean more to the church.

The Lord hates a quitter;

But he doesn't hate him, son,
When the quitter's quitting something that
He shouldn't have begun.

—Endeavor World.



"STILL THERE"

WE Americans must neither surrender ourselves to a foolish optimism, nor succumb to a timid and ignoble pessimism. Our nation is that one among all nations of the earth which holds in its hands the fate of coming years.

THEODORE ROOSEVELT

With Best Wishes

I advocate a man's joining in church work for the sake of showing his faith by his works.—Roosevelt



1922	JANUARY							1922
SUN	MON	TUE	WED	THU	FRI	SAT		
1	2	3	4	5	6	7		
8	9	10	11	12	13	14		
15	16	17	18	19	20	21		
22	23	24	25	26	27	28		
29	30	31						
			FIRST Q.	FULL M.	LAST Q.	NEW M.		

A GOOD NEW YEAR ARGUMENT

A little folder from the Methodist Book Concern brings the following message. Use it in some January sermon when you talk about finances:

The spiritual life of an individual rises no higher than the level of his beneficence.

A man said to me not long ago: "Religion is an expensive luxury; but I suppose we must have it," and he gave me a reluctant contribution. Another said: "It seems to me that we are always being 'dunned for money.' It is money! money! all the time, and I am getting tired of it."

Let me ask: Do you say this to your landlord when he comes for your monthly rent? Do you say this to your butcher; to your baker; to your clothier; to your dressmaker; or do you make this complaint to your servants and employees; or at the ticket offices of the railroad; or at the entrance door of a "Movie;" or to the treasurer of your club

lodge, or society; or to the conductor of a trolley car when you drop your nickel in the box, and complain that you are not carried free or at half price; or do you turn to some rich man and ask him to pay your fare; or are you so indignant that you refuse to ride at all and walk, rather than be eternally asked for money? "No, because I have to have these things." Well, you don't have to have salvation, or the church, or the things that the grace of God stands for. Why don't you give them all up and save the expense, as the common unbeliever does? You don't have to pay. When I see a thing that is not worth the money I go without it. I don't buy it and then grumble at the price. I don't grumble at my club dues or ask a reduction, or that my fellow members should pay for me.

You can ignore God and the needs of his kingdom, though he asks you to give to him (who gave himself for you) liberally, cheerfully, and regularly, as an expression of your gratitude for temporal and spiritual mercies daily bestowed upon you; and a desire to be a "worker together with God."

Or you can have your church and all its privileges and all it stands for in time and eternity, at the expense of others. You may ease yourself that other may be burdened (2 Cor. 8:13). You may be a "shirk" or a parasite, if you prefer to be.

Or—and this is more Christ-like; more like a child of God—you may take your place among the cheerful givers whom "the Lord loveth" (2 Cor. 9:7).

Now look at this bill of expense which you incur and regularly pay, and compare it item by item with what you give to the Lord and his church and for the spread of the gospel, and then judge how expensive religion is to you.

My Monthly Bill of Expense

1. House rent	\$
2. Taxes	\$
3. Repairs and improvements.....	\$
4. House expenses: Food, fuel, light and water	\$
5. Servants' wages	\$
6. Clothing, millinery, boots and shoes....	\$
7. Education	\$
8. Medical expenses	\$
9. Horses and automobiles.....	\$
10. Travel, vacation expenses.....	\$
11. Amusements	\$
12. Entertainment	\$
13. Luxuries: Soda water, ice cream, chewing gum, teas, dinners, lunches, etc.	\$
14. Lodge, Club, Society fees and dues....	\$
15. Trolley car fares.....	\$
<hr/>	
Total	\$
Gifts to God.....	\$

Now look at these things item by item; then total them up and compare them with what you give to God; and judge whether religion is so very expensive to you.

THE ANNUAL SERMON

Rev. J. Richmond Morgan preaches an an-

nual sermon and sends out a special printed invitation to his people to come and hear it. The time is the first Sunday morning in January. On the invitation he says:

"You Ought to Know

What your church accomplished during the past year.

What it aspires to accomplish during the present year.

Shall be expecting to see you at 10:30 sharp."

KEEP ADEQUATE RECORDS

There are still many ministers who do not keep adequate records. It is important, however, that such records be kept and if they are properly recorded it is easy to work up an annual sermon that will review in an interesting way the events of the year. One way to do this is to print a weekly calendar, and use it to educate the people, to record important events in the church's life and at the end of the year bind the calendars into a little book for perpetual reference. Besides these should be personal records of the minister's own activities.

MEN'S STUDY DISCUSSION CLASS

For a number of years the men's class of the Second Congregational Church of Attleboro, Mass., studied the uniform lessons of the International Sunday School Committee. We visited this class several times and found a good sized group of men attending largely from a sense of duty and perhaps habit. They spent their time discussing questions that related solely to conditions existing three thousand years ago. There was very little interest manifested. Since then the class has aroused itself to new problems with a consequent new interest. These men are now studying problems that concern the present. Here is the list of subjects:

Is Capital and Labor progressing toward a better understanding?

Prohibition in U. S. to date.

Ways to avoid future wars.

The preacher's present place in the community.

The requirements for useful "Services of Public Worship."

Is the church sufficiently interested in the affairs of the Manual Worker?

Object of an Education—Are we getting results?

Are Massachusetts policies dictated by any Clique, Class, or Sect?

Our Health—Undervalued, or given too much thought?

How far does Christendom appreciate the Christ?

(But why has the Bible existed a live force in the world for more than three thousand years? Is it not because it treats of eternal principles of life, because the same God is over all now as then, and human nature is unchanging? The Hebrew prophets are more modern than today's newspaper. And the Bible is the Lord's message to men.—Ed. Exp.)

TELL US WHERE YOU LIVE

It may be well in this new year number of The Expositor to request all our readers to print the name of the city or town and state on every piece of printed matter issued by the church. It helps to locate and identify you and we can print the address. A great many cards and letters come to our desk entirely without information as above indicated.

LETTERS OF APPRECIATION

There is a human touch in some churches that tends to bind the members together in a great loyalty. This can be cultivated by the minister and the officers of the church, by chairmen of committees, etc. We have a letter before us from Valley Junction, Iowa, sent by the finance committee to all contributors at the close of the year. It begins this way:

"The Finance Committee wishes to take this opportunity to thank you for your loyal support and hearty co-operation, in the financial work of the church this year."

This may seem a small thing to write, but it means much to the contributor. The minister, himself, can watch out for opportunities to send notes of thanks and appreciation to members of his parish. Some ministers take in the whole community in this way. We know of one minister at the head of a very large city church who finds time to write notes of sympathy and help to sick and lonesome people in apartments and hotels and in cases of special stress, among people of all stations in life who need a word of encouragement. Pastors who do these things endear themselves to the people they serve.

We are reminded of those beautiful "Christian Fellowship" cards issued by Goodenough & Woglom, New York. We use them in our correspondence. You just slip the card into your letter. Some ministers have their own devices for this kind of service. It pays large dividends in spiritual values to be thus thoughtful, helpful, and appreciative.

MYRICK WORKS MIRACLES AT MANGUM

The above heading may at first seem strange in a methods department, but what Rev. C. E. Myrick of Mangum, Oklahoma, did to the First Baptist Church reads like a miracle romance of church methods. We have the whole story before us with numerous photographs and can testify to the great transformation. The improvement was due very largely to the injecting of fresh courage and the adoption of modern business methods.

In "The Daily Oklahoman" published in Oklahoma City, Sunday, October 2, 1921, there is a very interesting story of this church. The town of Mangum has a population of about 4000. The First Baptist Church carried a mortgage of \$25,000 for a dozen years more or less. Each year the church had to pay \$1850 in interest! The value of the property was \$100,000. The pastor of the church was poorly paid and often unable to collect his small stipend. People not only would not attend the church on account of the debt but members left in order to avoid personal responsibility. Several times the church tried to give the property away debts and all but no one would accept it on the conditions!

Finally the church called its present pastor, Rev. C. E. Myrick, and he held a conference with the church officials. The first result was the adoption of a slogan, "Pay the debt and save the church." This brought the people of the town face to face with the crisis. The slogan was used far and wide as publicity in the newspapers, in the pulpit, in the Sunday School and on bill boards.

The next move was to organize the discouraged forces into a drive patterned after the "War time drives." Teams of workers were gathered and trained and sent out to solicit funds. To each team a quota was assigned. The plan was that used in selling war saving stamps. This time the stamps were Church Savings Stamps.

A book with places for ten stamps was given each person who subscribed to help the church. Each one of these stamps represented one-tenth of the subscription, no matter what the amount. When the subscriber pasted a stamp in his book, it represented the tenth part of his subscription. When the book was filled, it was turned in to the church. No time limit was put on the payments, but it was noted that none of the books remained out at the end of a year and a half.

Along with the drive for "Church Savings Stamps" came a new realization to the membership and the city, of what the church meant to the life of the community. New members began coming into the church, and old ones who had dropped out, came back in large numbers.

This drive turned the tide in favor of the church. Then there were 275 members and the attendance averaged 50. Now (after two years of modern methods and a hopeful spirit) there are 550 members with an attendance of 250. The church pays its pastor \$3000 and carries in its budget an item of \$300 for publicity.

This church is doing a wonderful social work among the children and young people of the town. Play grounds are provided on the church property. Everybody agrees that the church is now an asset to the community instead of a liability. All sorts of community activities are being fostered by this church. The church has also built a home for the minister and everything is paid for. Do you not agree that this transformation has some mark of the romantic? The right spirit, proper methods and intelligent co-operation work wonders.

PRINTED SERMONS

Requests for addresses of ministers who print their sermons for distribution are constantly received. We are glad to furnish the following:

Rev. James L. Gordon, D. D., San Francisco, Calif.

Rev. David J. Burrell, D. D., 5th Ave., and 29th St., New York City.

Rev. Albert W. Palmer, Honolulu, Hawaii.
"The Brooklyn Daily Eagle" (Monday Sermon Edition) Brooklyn, N. Y.

Ministers who print their sermons in pamphlet form will do the fraternity a great service by sending their names and addresses to the editor of this department with samples of sermons and price of same.

"POPULAR NIGHT" IN THE CHURCH

In the city of Oakland, Calif., there is a church located directly in the midst of the down-town district entirely surrounded by business. This church seeks to minister to the needs of its district in every way possible.

One of the plans is to have a "Popular Night" once a week at which time its educational hall is open to the public with a popular program. An announcement taken from a recent calendar indicates the nature of the evening:

Tuesday: "Popular Night." The Royal Hawaiian Family will give one of their fine entertainments; they will be remembered from the enjoyable evening of last spring. They have a delightful program—both vocal and instrumental. Nine artists comprise the troupe. The program will commence at 8:00 p. m. All who live within walking distance of the church, are especially invited.

This church also uses moving pictures in a similar way. There has been secured an endowment fund of \$20,000 the interest of which is used to promote such programs for the community good. They do not always furnish programs free, but there is always a fund to fall back on in case of loss, etc. This church ran "The Stream of Life" for a whole week on the basis of a silver offering. As this cost \$25.00 a day it was a risk. On Sunday they made some profit, but ran behind during the week. They have tried out the Friday afternoon children's programs and have found them entirely worth while. These are given free but during the program slides are used silently, but forcibly, advertising the Sunday School. The results are so satisfactory that they plan to continue such methods. For further information write to Rev. F. J. Van Horn, D. D., Oakland, Calif. (Enclose postage.)

MORAL EDUCATION FILMS

Something new under the sun in moving pictures comes from the F. S. Wythe Pictures Corporation, San Francisco. This company says in a letter to the editor:

Our greatest concern is the thinking and acting of our boys and girls. Recognizing the great influence the motion picture has on conduct we have made a Film Text on "Moral Education" composed of seven Film Lessons titled as follows: Service, Obedience, Thrift, Mental and Physical Fitness, Self-Determination, Social Betterment, Serving the Community.

These lessons were made for boys and girls. Each film lesson is a separate unit but is closely and logically connected with the other lessons making a seven weeks' course for your Sunday School classes.

We are confident, if this film text is presented as suggested by the "Teachers' Manual," which accompanies the lessons that the conduct of the boys and girls will be given excellent direction. We have these lessons ready for your use on a rental or a sale basis and will demonstrate them at your convenience. Write for a free copy of the Teachers' Manual. Address the company at 111 Golden Gate Ave., San Francisco, Cal.

THE A. O. G. F. SOCIETY

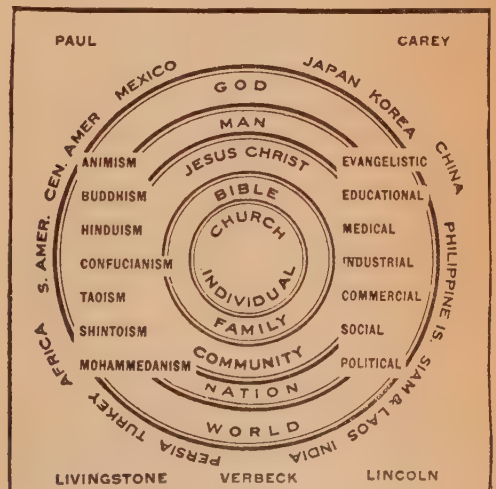
The following description of the society "A. O. G. F." comes to us from the pastor of a Moravian church. It is the right kind of "secret society" for a church. It meets under lock and key. Read this letter and then start something like it in your own church:

Without any fuss or public announcement the first meeting of the A. O. G. F. will be held in the church parlor on Wednesday at 7:00 p. m. Promptly at 7:15 the door will be locked that the meeting may not be disturbed in any manner.

What is the A. O. G. F.? It is an order instituted by our Lord when he said, "Follow Me, and I will make you fishers of men." It is nothing more and nothing less than the Ancient Order of Gospel Fishermen. The one aim at present will be Intercession for the Work Christ Has Called Us To Do Through the West Side Church and Sunday School. Dead saints will never catch live sinners. It takes life, spirit-filled saints to catch dead sinners—dead in trespasses and sin. In the A. O. G. F. meetings which will be held every Wednesday before Prayer Meeting, we will throw out the Gospel line of Intercession. No public announcements will be made concerning these meetings. These meetings are solely for those who are vitally interested in the commission of our Master and desirous of being "fishers of men." If you know of anyone interested in this "service of intercession" invite them to attend these meetings. Be sure to come "before the door is shut."

TEACH MISSIONS WITH CHARTS

The following chart is from the skilled hand of James D. Templeton, a layman. It is worth using. (You can secure this cut of The Expositor for 60 cents).



FOLLOW-UP "SELF-STARTER" PUBLICITY

The pastor of the West Side Moravian Church, Green Bay, Wis., has been doing some original advertising that is fresh and stimulating. It is in the form of follow-up publicity. We select the following samples. Here is his first sermonette self-starter and it is a good one:

A Self-Starter

On your automobile may be all right and again it may be all wrong. That all depends on the condition of your battery. When it is run down it is worse than useless—it is exasperating. A cold engine, 25 miles from home, no lights, a rundown battery, all on account of neglect. Your soul is your main battery. It may not have shown signs of neglect, but some day when it is sadly needed it is very apt to fail you. The self-accusing finger will not help matters then. Better bring your soul to the service station, "The Stone Church on the Corner" at regular intervals. Take a little time to have it cared for now and it will be ready for any and all tests. Put a little water of life into your soul battery not less than once a week, oftener if possible. "I am the Life" said Jesus.—Booster Brown.

You see he signs the message "Booster Brown." Most everybody knows the reference and so accepts the moralizing.

Fifteen Regiments of Smiths

were in the United States Overseas Army. We need the "Smiths," Blacksmith, Tinsmiths, Coppersmiths, Locksmiths, etc., to mend and make things for our use and comfort. The name of our Church is not "Smith" but our business is to help to make and mend Hoods, childhood, boyhood, girlhood, womanhood, manhood. If you know of any "Hoods" that need making or mending, bring them to "The Stone Church on the Corner" at least once every Sunday. We are waiting to be of service to you and your friends.—Booster Brown.

Stand Back! Give Him Air!

are the sharp and decisive orders as they try to revive the person who has just been rescued from a watery grave. Immersed in the cold river, a breathing space is the first need of the one hovering between life and death. Those who have been immersed in the business and turmoil of the world for six days of the week need a good breath of fresh air on Sunday. "The Stone Church on the Corner" supplies this much needed fresh air from the hills and mountains of God's beauty and power. Come to the services and take a deep and long breath of God's pure air. It will invigorate you for the work of the following week. Stand back! Give your soul some fresh air!—Booster Brown.

Here is one that strikes home because it appeals to a common instinct. The analogy is good:

Invite Yourself to Dinner

You take regular meals because you have a body that needs nourishment. You invite yourself to as many meals as you require to satisfy your needs. You go to Church regularly not because you have a soul—but because you are a soul, that needs nourishment. When

you come to any Church service you invite your Real Self to dinner. At "The Stone Church on the Corner" we try to serve nourishing meals for your Real Self. Invite yourself to be a regular diner there.—Booster Brown.

The last one of these "Starters" makes a good climax and puts the matter squarely up to parents. Why not have the family at Church every Sunday?

A Lone Delegate

from your family may be all right at the convention of your society. The church service, however, is not a convention that entitles you to send only one delegate. The whole family is invited and are made most welcome. The most beautiful sight on a Sunday morn and eve, far more inspiring and satisfying than any country ride or scenery, is when father, mother, brother, sister and the whole family are seated together in the family pew. "The Stone Church on the Corner" has a very comfortable pew and a welcome for you and your whole family. Do not be satisfied to send a lone delegate, bring the family.—Booster Brown.

FEED MY SHEEP

Every week we are made to realize the real hunger of the people for Bible knowledge. For many years we have preached about the Bible, and have distributed hundreds of good books on the Bible. But we feel that there is need for further teaching of the contents of the Bible. Partly to meet this need we began a series of seventeen popular lectures on "The Content and Value of the Bible" for prayer meeting night. (See reference in November, 1921 Expositor, p. 179). We have discussed such subjects as "The Bible at a Single View," "The Great Personalities," "Religious Value of the Bible," "The Psalms and Their Story," etc. From the start these meetings have been well attended. The joyous part of it is that new people not previously connected with the church have come and they are taking notes and actually studying.

Some of the church members have told us their personal difficulties with the Bible. They see the Christian Scientists reading their Bibles daily and with apparent eagerness while they, themselves, seem to have no definite, regular course of Bible reading! This condition exists almost universally and it is time that the Protestant ministers took the matter in hand.

There is a tendency today toward a generous interpretation of Bible truth in the interest of unity and interdenominationalism. This is encouraging for the future, but in many cases our people's minds are a jumble of ideas! If we believe in the approach to unity we should base our teaching on the Bible, and help our people to see clearly what the issues are. There are certain great truths on which we all agree. Let us teach those. If church members had always been instructed in the foundations of the faith there would never have been such a landslide into Christian Science as there has been!

ANTI-TOBACCO LEAGUE

Long Beach, California, has an Anti-Tobacco League at work. Recently there was a meeting of the league at the Business College. The subject discussed was, "Tobacco Addicts Who Smoke in Public Parades."

Not long ago a correspondent of a newspaper warned his readers not to vote to support the 18th amendment to the constitution of the United States because if the country should really become dry then the next crusade would be against smoking and some other things! Perhaps it is not too much to say that if smokers continue to abuse their present smoking privileges by smoking in the street cars, busses, hotels, restaurants, and everywhere else in the presence of women and children and men who do not smoke, regardless of the rights and privileges of other citizens there is need to worry! How long the suffering public will stand for this unpleasant situation we do not pretend to know. The saloon men continued to abuse their saloon privileges and brought disaster down upon their own heads. It is worth while for ministers to think about this. A word or two in public might be valuable.

APPROVAL OF VISITATION SUNDAY

The following official endorsement of Visitation Sunday comes from the Evangelical Lutheran Communion of Pennsylvania:

"So impressive were the benefits resulting from the First and Second Annual Visitation of the Churches, in the Ministerium, that at its recent meeting the Synod unanimously resolved to gain a still richer harvest by conducting another such canvass."

The letterhead used carries the following illuminating sentences:

"Third Annual Visitation of the Churches
"To Make the Light Shine Brighter"
In the Family—in the Congregation—in
the World"

We suggest that this slogan be used in your next friendly Every Member Canvass.

THOUGHTFUL TOPICS

Rev. H. K. Booth, Long Beach, Calif.
The Discipline of Life.
The Eternal Conflict.
The Supremacy of Character.
The Gospel of the Kingdom.
The Compassion of Jesus.
The Bread of Life.
The Stewardship of Life.
The Last Commandment.
The Soul's Armageddon.

REACHING YOUNG MEN WITH A BIBLE CLASS

The following well worded invitation to a Church Bible class for young men is a splendid example of effective advertising:

"Say Young Man, if you knew
THAT

Every Other Thursday Evening
A Live Bunch of Young Men

Just About Your Age Meet Together

For a good supper, just "two bits" the price
For a real Bible Study, Dr. Beaven, leading
For some real discussions of real subjects
And a rousing good play-time in the

—BIG GYMNASIUM—

With a good hot shower at the end
AND THAT

Y

O

U

are Personally and Cordially invited
to be with us

OF COURSE

YOU WOULD COME

Such is the case, the G. T. O. M.'s Invite You

TAKING CARE OF NEW MEMBERS

Very often we shake hands with our new members and wish them well. We should do more than this. Rev. Wm. K. Towner, pastor of the First Baptist Church of San Jose, has just received a large number of new members and on the church calendar he printed the following "Word of Welcome to Our New Members." It is good advice.

Greetings in the Faith and Love that is in Christ Jesus our Lord: We welcome you in His Holy Name to the fellowship, worship and service of this church of His love.

Accept a few words of practical instruction from the "word of his power."

1. "Search the Scriptures." "Which are able to make you wise unto salvation." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." "And take the sword of the Spirit which is the word of God." "That ye may be thoroughly furnished unto all good work."

2. "Continuing steadfastly in prayer, watching therein with thanksgiving, withal praying for us also that God may open unto us a door for the word to speak the mystery of Christ." "Rejoice always, pray without ceasing; in everything give thanks; for this is the will of God concerning you." "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "And the peace of God that passeth all understanding shall guard your hearts, and your thoughts in Christ Jesus."

3. "Now concerning the collection." "Upon the first day of the week let each one of you lay by him in store as he may prosper." "For ye know the grace of our Lord Jesus, that though he was rich, yet for your sakes he became poor that ye through his poverty might be made rich." "Give and it shall be given unto you; good measure, pressed down, shaken together, running over shall they bring into your bosom. For with what measure ye mete it shall be measured to you again." "Bring ye the whole tithe into the store house, and prove me now herewith, saith Jehovah of hosts, if I will not pour you out a blessing that there shall not be room enough to receive it."

WINTER IS HERE, TRY WINTERS AND OTHER BULLETIN BOARDS

We have recently seen a printed list of gifts made to a church by various members. It consisted of almost everything, including a communion set, windows, Bible, chairs, pews, etc. It is a fine thing to cultivate in church people a love and devotion to the church. This leads to a desire to beautify the church.

It is a rather incongruous thing to see a cheap bulletin board leaning up against a beautiful church building when it is possible to secure a beautiful board made especially to match the church architecture. Winters Specialty Co., Davenport, Iowa, W. L. Clarke Co., 540 Pearl St., N. Y., W. H. Dietz, 20 E. Randolph St., Chicago, and concerns like them, can furnish at reasonable prices just the board you need. Send for catalogues. Show this catalogue to some generous member who may be induced to buy a board and give it to the church.

A PASTOR'S NEW YEAR'S MESSAGE

Rev. Frank Dyer, of Tacoma, Wash., always shows good taste in his printed messages. Here is one that may prove suggestive to some of our readers. The printing is attractive in red and black, but we are most of all interested in commending the wording of the message:

A Happy New Year to You, My Friend

This is my cheer as the years come and go, I grow more sure that I belong to God and to the whole family of man. In this certainty I am perfectly at home in the world and in the universe, and life is abundantly worth living. How long I may dwell here I need not know, but when I go I am confident it will be to join those whose memory I cherish who now are in God's gentle care. Meanwhile to follow Him, who was likeliest God that human eyes have ever seen and to put something of his love into all I do, is my task. That this faith, simple yet sufficient, may shed its radiant light upon your pathway every day, is my New Year's wish for you.

CUTTER GUIDE FOR COMMUNION BREAD

We wish to call your attention to a device for the perfect cutting of communion bread into little squares. The bread when cut has the appearance of a perfect solid loaf. When the minister "breaks the bread" he simply pulls the loaf apart and the little cubes fall upon the plate. The cutting guides are made in two sizes. No. 1 costs \$5.00, No. 2 costs \$6.00. Such a device saves time and enhances the orderliness of the service. Send for an illustrated catalogue to Wallace H. Camp, 43 East Main St., Waterbury, Conn.

USE "THE STREAM OF LIFE" OFTEN

The following comment is taken from the bulletin of the First Baptist Church, Jamestown, N. Y.

"Next Sunday evening we have secured the return of the picture which so charmed our people, 'The Stream of Life.' This is, without question, the greatest religious picture which has been produced to date. All who saw the

picture in its first appearance here will want to see it again. It is highly important that persons who desire the best seats should come early. The church is always open at six o'clock. Our committee has succeeded in securing direct current which was installed last week and which will insure a much clearer picture hereafter."

We used "The Stream of Life" here at San Jose in our Thursday evening community program with great success. The church was crowded and scores turned away. We returned it because of its wonderful power to grip and hold the people. If you have never used it by all means try it. You can secure it through your distributor.

A GREAT CHURCH PLANT

We suggest that all who are interested in studying great church plants or are contemplating building large church structures write to Rev. M. E. Dodd, D. D., pastor of the First Baptist Church, Shreveport, La. The church calendar carries a picture of the great buildings now in process of erection. Enclose a two cent stamp for reply.

TRY THE TOURISCOPE

The Underwood & Underwood Company of New York City (417 Fifth Ave.) is perfecting the greatest stereopticon invention ever made. It is the putting of first class lantern slides on films. One hundred slides or more on one continuous film, non-inflammable, weigh only three ounces! There is an attachment for the ordinary stereopticon which means the opening of a new world of subjects and service. These film pictures are sent by mail anywhere. If you have never looked into this new arrangement you would find it greatly to your advantage to write to the company for catalogue.

GO TO CHURCH SUNDAY SUGGESTION

Rev. N. A. Darling of Camden, N. J., sends out a little card inviting people to come to church on "Go to Church Sunday" and on the card says, "Am glad to be your pastor. Meet me at the First M. E. Church, Sunday at 10:30 a. m." (stating the date). This provides the personal touch.

Easter Printing

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

Illustrative Department

Texts Illumined: Numbers—Ruth

NUMBERS

Quails and Cubits

200

Num. 11:31. Dr. H. L. Hastings of Boston, said a man once came to him and told him that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month.

He then made an estimate of the number of bushels of quails that were piled up over the country, and showed that when they were divided among the people, each one would have 2,888,643 bushels of quails, which they were to eat during the month; giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not true!

Mr. Hastings turned over to the eleventh chapter of Numbers and there read that instead of the birds being packed like cord-wood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were, "two cubits high," or about three feet high upon, or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose.

The Hebrew word rendered upon, signifies above or over, as well as upon; and it is applied to the flight of birds, "fowl that may fly above the earth" (Gen. 1:20); a wind to pass over the earth" (Gen. 8:1).

In the American Standard Revision this word is translated "above."

But this sceptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and some one should insist that they were packed solid from the ground up, a hundred feet high!

DEUTERONOMY

The Forgotten Sheaf

201

Deut. 24:19. "There!" said Farmer Brand, testily; "I said those folks at the Corners might have what corn they could pick up after I left the field, but I forgot a shock in the fence corner. It's more than I meant they should have, and I b'lieve I'll just go back now and get it."

"No, no, neighbor, I guess I wouldn't," said good Father Bailey, with the freedom of old friendship. "Those folks are as poor as pov-

ery, and strangers, too. Remember what the Lord says about the forgotten sheaf, and don't grudge this one to those who need it more than you do."

"What about the forgotten sheaf?" asked the farmer, to gain time.

"It's in the twenty-fourth chapter of Deuteronomy. I had it brought home to me once. It reads: 'When thou reapest thy harvest . . . and hast forgot a sheaf . . . thou shalt not go again to fetch it; it shall be for the sojourner, for the fatherless, and for the widow; that Jehovah thy God may bless thee.' It's poor business, neighbor, going back after something which may help another. If you hadn't remembered this shock of corn, you wouldn't have felt any poorer for lack of it. God bestows the harvests, and means to have them shared. He remembers what we forget, mind you, and looks after things. I make no doubt he has his eye on that forgotten corn, and I wouldn't snatch it back, if I were you, especially seeing that you told the strangers they might have what was left. Do good by forgetting."

"So I will," said the farmer, thoughtfully, turning home.—The Wellspring.

The First Fruits

202

Deut. 26:1-11. The father of little Selma read to her the old Jewish law about giving first fruits to God. She had a strawberry bed in her garden, and when the first berries were ripe her sister said: "Oh, that's so nice! Now you will have those sweet berries to eat!"

"Oh, no!" Selma replied, "I don't eat the first fruits; I shall give them to God."

"How can you give them to God?" her sister asked.

"There is poor old Mrs. Nordon, who is so sick and poor, and never had anything nice. I shall carry them to her. Jesus says, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' That is the way I want to give him my first strawberries."—"The Presbyterian."

"Sheeny"

203

Deut. 28:37. W. H. Griffith Thomas writes in The Expository Times: Why is a Jew called by this opprobrious name? The lexicons and dictionaries offer no explanation that seems reasonable. Derivations from the German schinder, usurer, and the French chien, dog, are not satisfying. A Jewish authority tells me that many favor a derivation from 'Shem,' though the change from 'm' to 'n' is difficult. A recent writer suggests that the word is the almost literal equivalent to the Hebrew, Sheninah, translated 'by-word' in Deut. 28:37, and two of the other three passages where the

word occurs, 1 Kings 9:7; 2 Chron. 7:20; Jer. 24:9. In the latter passage the word is rendered taunt. This is decidedly tempting. I wonder whether there is anything in it. I understand that it was favored by Ezekiel Margoliouth, but that it has not found acceptance among Jewish scholars. This last point is not surprising, though, obviously, it does not render the suggestion untrue.

The Eagle and the Eaglet 204

Deut. 32:11. A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking her food with her, and telling the little one to come and he should have it. He called after her loudly and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid and settled back into the nest.

In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward and flapped to the ledge above.

Then, after surveying the world gravely, he flapped back to the nest. Suddenly she rose well above him. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

He was afloat now, in spite of himself, and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly he lost his balance and tipped head downward in the air to be dashed to pieces.

Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. And when I found them again with my glass the eaglet was in the top of a great pine, and the mother was feeding him.

And then it flashed upon me just what the wise old prophet meant when he wrote long ago, in a distant land,

"As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—so the Lord alone did lead him."—William J. Long.

Their Rock is Not as Our Rock 205

Deut. 32:31. The Indian Witness, of Calcutta, quotes the following from a native paper:

"The sad truth need not be concealed that,

though, on the Dusserah day, the people of India should rejoice, there is no joy in their hearts. The annual decrease in the number of the images of the goddess Durga during the last three or four decades, almost in a steady progression, amply testifies to this deplorable fact. Thirty or forty years ago there was scarcely a Hindu village in Bengal which had not had its Durga Puja and the gladsome celebrations connected with it. There is now scarcely a village, unless it is a big one, where the joyous sound of the drum, in honor of the ten-handed goddess, is heard. The same remark applies with equal force to the city of Calcutta, where the number of the images of the goddess is getting less and less every year; and the time, it is feared, is not distant when even a dozen images may not be forthcoming."

The same paper declares that "there is no doubt it would have been an act of supreme wisdom on the part of the ruling race if they could base British rule in India on the precepts of Jesus Christ." What a comment on the words of the writer of Deuteronomy: "For their rock is not as our Rock, even our enemies themselves being judges."

The Everlasting Arms 206

Deut. 33:27. Sometimes human friendships and help and tenderness interpret the divine. A young girl in Boston who was very ill and knew that she must die, was visited by Phillips Brooks. In the course of his visit he noticed how uncomfortable she looked as she lay propped up in bed. The mother was not strong enough to lift her and arrange the sagging pillows and smooth the wrinkled sheet. "Let me lift you," he suggested, and holding her clear of the bed, he made it easy for the mother to make all smooth and fresh and comfortable, so that when he laid her gently down she fell asleep. After that he sent a nurse who cared for her kindly till she died. A week later, at the funeral, both the nurse and the mother told him how every day she had spoken of the comfort and peace his visit had brought to her. "To be lifted up by some one so strong that it seemed no strain," she kept saying, "and to be laid back so gently!" And when the nurse read to her: "The eternal God is thy refuge, and underneath are the everlasting arms," she smiled, for she understood.

JOSHUA

The Waters of the Jordan Cut Off 207

Josh. 3:13. A bridge was being thrown over the Jordan, by command of the Sultan and according to his plan. When everything was complete and the workmen had left, one of the pillars of the bridge became insecure. The Sultan ordered its repair. The height of the river and the force of the current made success almost impossible. But in the night preceding December 6, 1268, the waters of the Jordan were completely cut off, so that there was not a single drop left in the bed of the river. The opportunity was seized, the bridge repaired, and what seemed impossible was completed. Men on horseback were sent to discover the cause of the phenomenon, and they found that a lofty bank had fallen into the bed

of the river and quite blocked it up, and the water finding no egress had flowed along the embankment in the direction of the Ghor. The flow of the river was thus intercepted from the middle of the night to the fourth hour of the day. Afterwards the water carried away the obstruction and the river resumed its usual course, but the bridge remained firm. Thus we see how God might use natural causes for great supernatural results.—Dr. R. F. Horton.

JUDGES

Watching and Drinking 208

Judges 7:5. Gideon's army of ten thousand men come under a Syrian sun toward a brook and a pool in the valley, while somewhere on the hill slopes to the north are the invading Midianites.

A traveler wrote in *The Standard* of his visit to "Gideon's fountain" and thus reconstructed the ancient scene:

Right over there was the enemy, but here was water, and water they must have. In they all rushed and drank, drank, drank. Ten thousand men lined the pool and strung all along the bank of the little brook and waded into it. With 9,700 of them the enemy was forgotten. They knelt down and plunged their hot faces into the cool water. But three hundred dropped on one knee, and reached down one hand and with a quick motion threw the water into their mouths and lapped it "as a dog lappeth." How it was done the civilized drinker from glass goblets cannot understand. But they did it. I have seen an Arab attendant stop beside a wayside pool, half kneel, and while he kept his eyes on me would keep his hand in rapid motion, throwing literally a stream of water into his mouth, catching it with his tongue. So the scattered 300 whirled the water into their mouths while they watched the enemy yonder. They were brave, but took no chances of surprise as they drank. All had faith in God, but these knew the difference between faith and presumption. The great majority, off their guard, thought only of drink. The few watched as well as drank. The few became the immortals.

A Modern Shibboleth 209

Judges 12:5, 6. After Jephthah and his men of Gilead had dispersed the invading Ephraimites, they took possession of the fords of the Jordan. Of every traveler who would cross the river, they demanded that he say, "Shibboleth." Now no Ephraimite tongue could frame correctly the sound of "sh" and when the traveler said, "Sibboleth" he was slain. History repeats itself. A few years ago the Chinese rebelled against their lords, the Manchus. The following was clipped from the daily *Cleveland Plain Dealer* at that time:

"In their massacre of the Manchus at Hankow the Chinese rebels imitated an identification system for their enemies like that used centuries ago by Jephthah of the unfortunate vow, who was captain of the hosts of Gilead. When a Manchu suspect was taken at Hankow he was ordered to count, and the crucial test

was his pronunciation of the numeral six, which in Chinese is liushiliu. If he gave the word the Manchu accent—off came his head.

RUTH Fidelity

210

Ruth 1:16. Richard Brereton had been a traveler for many years, but at last there came a great longing to return home from the interior of Africa, where he had grown rich in ivory and skins, and, in the language of his native bearers, he "turned his face to the Great, Great Sea." Days passed, and every day his bearers covered miles.

At length, they saw from afar the sea—the great sea—the only thing that stood between Richard Brereton and old England. At the sight he threw up his cap for joy. His men stood around and watched. Presently, his bearer Ngasi said with trembling lips: "Is it well that the Master is glad to leave his boys? Is there no hurt in his heart that when he will be on that side of the great sea we shall be on this?"

At Zanzibar he took passage, and there dismissed his men. He gave them many presents, and made them rich enough to buy much oxen. All of them wept! But they went back, and it was the last he saw of them. All but Ngasi.

"Why will not Master take Ngasi with him?" he asked. "Boy make good servant. No one better. Master knows."

"Yes, I know," said Richard Brereton. "But Ngasi would have to cross the seas, and it would make Ngasi sick."

"Sick men can get better. Master knows," answered his servant.

"You would find no welcome."

"If Master would say good morning, it would begin my work. If he said good night, it would give me sleep. What would others matter?"

"You would leave your tribe, your country."

"Is not a man's tribe where his heart is? Ngasi's heart will be in the great white land over the seas, even if his feet be in Africa."

"You must leave your gods behind."

"It must be a good God that can make men like Master. Master's God good enough for me."

"You will die there!" said his master.

"Ngasi will not live here long. It will be lonely without Master." And he shivered.

"The others have gone. They will forget. Go and forget also!"

"Ngasi is not as the others. He has done his forgetting. He has forgotten his home. He has forgotten his people. He is to them as a stranger. His one friend is Master. O Master! take Ngasi!" And he fell at his feet sobbing.

"You shall come," Richard Brereton said. "Say after me: 'Where thou goest I will go. Thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried.'" And slowly in African way Ngasi chanted it, and followed his master in future even as Ruth followed Naomi.—S. S. Chronicle.

Illustrations from Recent Literature

REV L. J. SWANSON, Ravenna, Ohio

The Light That Guides Aright 211

John 8:12

It is Jesus Christ, and not merely conscience; for as Watkinson says: Conscience has long been revered, and consulted with confidence as an authoritative guide of life; most moralists have regarded it as in some sense a divine oracle whose judgments were dogmatic and obligatory . . . But here again a crucial change has taken place in the estimate of the moral sense by many modern thinkers. Nietzsche writes the opinion of the evolutionist: "The prick of conscience is as foolish as the bite of a dog on a stone. Conscience is not the voice of God, but of other men in the heart of man." He thinks that the moral faculty is not a golden heaven-lit lamp whose guiding ray may be implicitly followed, but a greasy, smoky, battered old lantern, a relic of antiquity to be used with suspicion . . . The golden candlestick of the Jewish temple is said to be buried in the mud of the Tiber, and conscience in the hands of rationalism has suffered a similar degradation. The rationalist tries to put out another standard light, strip conscience of its divinity, and extinguish what has been honored as "the candle of the Lord" . . . The supreme Teacher of the ages opens his lips, and the obstinate problems are set in a confident and rejoicing light, by his Kingdom of God within you.

The Law of the Spirit of Life 212

Rom. 8:1-2

A recent volume tells us that when Herbert Spencer went to live in a new house, and it came to a choice of flowers that would harmonize with the background, he insisted upon having artificial flowers in his vases, as they would require no replenishing. He considered that they were so well made that the visitor would think them real, and admire them accordingly, although bees and butterflies would hardly be expected to be similarly deceived. His friends remonstrated, "That no one would dream that Herbert Spencer would have anything artificial about him." The friends were wrong; the choice was characteristic of his whole philosophy, as it is of the entire school of secular moralists he represented. His moral system was rootless; it struck no fibres deep into the secret and profound depths of the soul, exactly where man really begins to live; like his Parisian beauties, it required no replenishing, whilst spiritual excellence must be renewed day by day; and it was so artistically wrought out that, like the elegant posy in the vase, it might readily be accepted as real, and admired accordingly. Yet after all, the waxen flowers were only a superficial artifice, lacking truth, beauty, and fragrance; and so far were significant of the philosophy of their clever admirer.

Flourishing in a Bad Environment 213

"The Lord shall . . . satisfy thy soul in dry places." Isa. 58:11.

Very wonderful is the adaptation of desert plants in their extremely difficult conditions. In the deserts, as of Arabia and Africa, all the vegetation that exists has to maintain itself for some nine months in the year without a drop of rain. Many plants are, however, provided with means of storing water within their tissues; others have salt-secreting glands which absorb the heavy dews of summer, and convey the moisture to the interior of the plant. When we look with the microscope into the structure of the tissue of desert plants, we find innumerable features which prove that they are as much cared for under the conditions in which they live as the finest palm-tree or oak in more favored places. The humblest moss and the scrubbiest desert plant show marvellous structures in perfect adaptation to their respective wants, and are fitted to survive in their acrid homes.

Life on Spiritual Heights 214

Eph. 1:3, 4

The Alpine garden does not contain any noxious growth. The higher we climb towards the sky, the sweeter and purer are the flowers. Is it a coincidence that the lower we descend towards the plain, the more frequent become the noxious growths, the stinging, blistering, foul-smelling, and thorny plants; and the higher we go to the clouds, the more virtue and beauty and fragrance do we discover? No evil shall exist above the snow line; there purity reigns. The Alpine garden is the figure of the realm to which we are called, the picture of where we ought to be, of what we ought to be. On the lower slopes of life are noxious things . . . higher is the line which marks the abode of absolute beauty.

Training the Conscience 215

Acts 24:16

The training of the conscience becomes a primal duty. . . . It is wonderful to what perfection the eye can be educated. Herschel thought that the workers on the mosaics of the Vatican could distinguish at least thirty thousand different shades of color. It is equally surprising to what perfection the ear may be trained. Weber said that musicians can distinguish notes separated in the scale of sound by only one-sixtieth part of a musical tone. To what perfection then, may not the conscience be raised!—The foregoing illustrations are taken from *The Shepherd of the Sea*, by Watkinson, Revell, New York.

Sacrifice, the Key-Note of Civilization 216

Gal. 2:20

Every Australian has reverently raised his hat at some time or other to McCubbin's great picture, "The Pioneer." It holds a place of honor in the Melbourne Art Gallery, and copies of it have found their way into every home in the Commonwealth. I speak of it as a picture; but it is really three pictures in one frame. The first of the set represents the

pioneer on pilgrimage. There stands the wagon. The horses are turned out to forage for food among the scrub. The man himself is making a fire under a giant blue-gum. And, in the very foreground, sits the sad young wife, her chin resting heavily upon her hand, and her elbow supported by her knee. Her dark eyes are eloquent with unspeakable wistfulness, and her countenance is clouded with something very like regret. Her face is turned from her husband lest he should read the secret of her sorrow, and see that her heart is breaking. She is overwhelmed by the vastness and loneliness of these great Australian solitudes; and her soul, like a homing bird, has flown back to those sweet English fields and fond familiar faces that seem such an eternity away across the wilds and the waters. The pioneer's wife!

The center picture, the largest of the trio, shows us the freshly built home in the depths of the bush. The little house can just be seen through a rift in the forest. In the foreground is the pioneer. His axe is beside him, and the chips are all about. Before him stands his wife, with a little child in her arms. The soft baby-arm lies caressingly about her shoulders.

In the third picture we can see through the trees a town in the distance. In the immediate foreground is the pioneer. He alone figures in all three pictures. He is kneeling this time beside a rude wooden cross. It marks the spot among the trees where he sadly laid her to rest. The pioneer! It is by such sacrifices that these broad Australian lands of ours have been consecrated. . . . Yes; there is a world of pathos and significance in that solitary grave in the lonely bush. And he who can catch that mystical meaning has read one of life's deepest and profoundest secrets. He is not very far from the Kingdom of God. . . . The meaning is SACRIFICE! "God so loved the world that He gave his only-begotten Son." —From *Mountains in the Mist*, by Boreham. The Abingdon Press, N. Y.

The Candle of the Lord 217

Prov. 20:27

"Radiant Vigor" is the most potent force of human dynamics. It is at the heart of all real teaching. . . . Real teaching is from the living, through the living, and to the living. . . . The radiantly vigorous personality is, after all, the outgrowth of a great soul. . . . Among the great preachers of the last century, like a mountain in the clear, cold air of morning, towers the radiant figure of Phillips Brooks. A Japanese student at Harvard, after hearing him one Sunday morning in Trinity Church, wrote: "Phillips Brooks! What struggling souls does he support and strengthen! What a depth under his surplice! What a broadness behind his prayer book! After a draught of his elixir a wayfarer marches on for a week or two with songs upon his lips, the rough earth with all its mountains and valleys levelled before him."

Developing a Personality 218

Phil. 3:14

It is said that at a certain stage in the initiation of a Buddhist priest, the postulant

reaches a certain door and before he can proceed farther, he is asked the question, "Art thou a man?" "Art thou human?" is not an inappropriate interrogation with which to greet a young man standing at the portals of those professions which have to do not with things but with people. . . . In the long run, success or failure depends upon what we make of ourselves. The elusive factor called personality is the most potent force beneath the shining stars. Man is his own ancestor. Edwin M. Stanton is quoted as saying: "Every man over fifty is responsible for his face." More than this, we are the molders of our characters, the makers of our personalities. Arnold of Rugby was greater than anything he did. Andrew Carnegie was more than his millions. Roosevelt the man looms larger than Roosevelt the statesman. Thomas Carlyle as a Scotch farmer would have been a man of mark in his little world. There can easily be too many bloodless automatons of efficiency or depersonalized bundles of erudition, but never too many red-blooded, true-hearted, life-loving friends and helpers of mankind.

The Degeneration of a Soul 219

June 12, 13

The degeneration of a soul is the most gripping and the most heart-rending of human tragedies. Spiritual disaster comes not in an hour. In the West Indies there is an insect which eats out the heart of a pillar while it is to all appearances sound. Tampering with one's loyalty to truth has a subtle but certain disintegrating influence upon the character and personality. . . . The prodigal who makes himself believe that the licentious life of the far country is manly and honorable, journeys farther and farther from the lights of home.

Oscar Wilde, a man from whose life others walked backwards with averted gaze, once said: "I remember when I was at Oxford, saying to one of my friends, as we were strolling around Magdalen's narrow, bird-haunted walks one morning in the year before I took my degree, that I wanted to eat of the fruit of all the trees in the garden of the world, and, that I was going out into the world with that passion in my soul." Wilde tried to justify his sin by giving expression to a noxious, mephitic philosophy of life. But sin is sin, and cannot be purified by paragraphs of vapid, high-sounding words. (Wilde was one of the "wandering stars," "clouds without rain," of which the text speaks.) . . .

Contrast the opposite type of men. Cut in the stone above the chancel of the chapel of one of the historic American preparatory schools, in the words of the heroic Apostle to the Gentiles is the motto of the institution: "Whatsoever things are true." A life philosophy built around these words will always ring true. Emerson said, "The world is upheld by the veracity of good men; they make the earth wholesome." . . . A nameless individual in trying to justify certain questionable practices to Samuel Johnson said, "A man must live." "I don't see the necessity," blurted out the sturdy old philosopher.

—From *John Ruskin, Preacher*, by L. H. Chrisman. Abingdon Press, N. Y.

There is a beautiful legend which tells of a saint of the olden time, who dreamed that death came to him as he lay upon his couch. When first he saw the visitor, he struck terror to his soul, for he came in the dark garb of a monk; in his hand the scythe was held, and beneath the cowl a skeleton grinned. But, as he looked longer, behold! the dark habil-

iments began to melt away in glowing light; the scythe was transformed into a palm of victory; the skeleton vanished into air, and in its place stood a beautiful angel, robed in resplendent glory and smiling with joy, as he said to the saint, "Oh, child of God, I am Death. You see me in your human fears as a dark and terrible foe, but in reality I am thy friend, and I come as God's messenger to lead thee home." —From *The Gardens of Life*, by Straton. Doran, N. Y.

Illustrations from Recent Events

PAUL GILBERT, Bowling Green, Ohio

An Insincere Prayer

221

Isa. 34:4. 1 Tim. 4:2. Luke 16:13.

Many prayers are not earnest. If they were there would be more answers. Many prayers are uttered only under pressure; where God's great love is scouted under normal conditions and considered merely because some great calamity threatens. The notorious murderer, Wanderer, who was hanged in Chicago in September, murmured as he walked to the death-chamber, "God have mercy on my soul." Yet the hours preceding his death were spent in playing cards instead of those heart-searchings that would have indicated some sense of the need of God's forgiveness. His last words were those of a senseless, popular song, "Old pal, why don't you answer me—"

And yet there are multitudes who do not die as murderers on the gallows whose prayers are just as insincere as those of Carl Wanderer, and their last days as senseless.

Christian Science Spite Fence

222

Matt. 7:16. Eph. 5:9. Jude 12.

Some one has said that character is what you are when you are not talking for publication. It is also activities that are carried on when you do not have the gullible public in mind. Mrs. Augusta E. Stetson, of New York, formerly first reader in the First Church of Christ, Scientist, is revealing the unchristian and unscientific character of Christian Science by securing an injunction in a New York Court against the Christian Science church adjoining her home, preventing them from building a fifteen foot high ornamental "spite fence."

All that is needed to prove the superficial character of those who deny the reality of the world, the flesh and the devil is simply to "watch 'em and check them up." And it won't be a long watch.

No Conception of Reality

223

2 Tim. 3:7. 1 Cor. 14:20. Isa. 5:20.

In a sermon entitled "Seeing things," Paul Rader related this experience: Two school teachers told me they had shown children the picture of a tank going into operation in this war. They had shown how it crushed over the trenches and over the hills and the valleys and how the men were killed before it. They tried to show them how the machine guns could fire through the holes and the tanks made their way over dead bodies. At the close of the description one of the little girls said,

"Oh, that is all right, the men will get up when it has gone over them like they do in the movies." You see she had no conception of the realities of life.

Procession Caterpillars

224

Isa. 56:12. Ex. 8:10. Heb. 6:12.

There are certain caterpillars called "procession caterpillars," because when they are going to turn into the chrysalis stage they form a procession to find a soft place. There are other people besides caterpillars who do that. Some schoolboys discovered this fact, and when they come across a procession of caterpillars they very gently deflect the head of the procession until it begins to go further round and touches the tail of the procession; the vicious circle is complete and they keep on going round and round. A great many of my fellow ministers and clergy have done that kind of thing, until they have got their congregations into well-drilled order, and it is not a procession onward, but round and round. —Chambers.

The Power of Sight

225

2 Cor. 12:16. Acts 17, 18, 34. Phil. 1:18.

Even the ultra-conservative are ready to admit the unqualified legitimacy of the use of vocal and instrumental music, the appeal to the ear, in attracting people to the various services of the Church. They are quite ready to set aside a substantial budget for this "necessary" thing. But these same conservatives evince marked hesitation in admitting the legitimacy of the powerful appeal that likewise may be made to multitudes through the eye. The organ, the choir, the orchestra? Certainly! The movie film, the pageant, the great, beautiful painting? Well, hardly! And so they criticise the eye and admit the ear. A writer in the N. Y. Sun recently said:

"It's the eye and not the stomach that dictates regarding hunger, according to the statement of a cafeteria proprietor. In other words, it would seem that we feed our eyes rather than our stomachs. 'I have watched thousands of persons eat since I have been in this business,' he said, 'and I always notice how they select their food. I find that the "dressing up" of dishes in fancy ways will make them sell twice as fast as the same food placed in an ordinary dish.'"

Whatever brings the people together to hear the Gospel is certainly legitimate.

The Dance Degenerate.

226

Jas. 5:5. Jude 18. 1 Cor. 6:9.

Prof. J. Louis Guyon, ballroom impresario, who gained a modicum of fame when he characterized the shimmy as a "pelvic massage" and declared that many couples should have marriage licenses before stepping upon the dance floor, has a word to say in this regard. Prof. Guyon is proprietor of a west side ballroom where even the fox trot is barred. Says the Professor:

"Now modern dancing is creating an army of degenerates. It is breaking down the moral resistance of the younger generation and taking its toll in girls who succumb, under its insidious influence, during the automobile rides and the parties that follow the evening's dance.

"I am not a reformer, but I am against the one-step and any other vis-a-vis step. Present conditions cannot go on. If the public does not become nauseated with its own ballroom conduct and reform of its own accord, dancing will have to be purified by statute."—"Martha" in the Chicago Tribune.

Partners Wanted

227

1 Cor. 13:1. Jno. 10:28-30. Mark 16:20.

An advertisement in a newspaper reads as follows:

"Partner Wanted For
A Going Concern.

Capital not necessary.

Hundreds of thousands of unfilled orders and they're all marked rush. You're not asked to put up any money. But there's something you have which will enable the manufacturer to buy money. Lend it and you'll both be gainers."

Could anything better state the appeal that is constantly made for Christian workers, especially Christian witnesses and soul-winners? Nations appealing for the Gospel "and they're all marked rush!" You have the time and the potential power at your disposal. Will you become an active partner?

Disagreement

228

Mark 3:25. 2 Kings 11:14. Acts 28:25

An article in The Columbian last summer, written by Maurice Francis Egan, must have caused the pope to grit his teeth in anger and disappointment when his attention was called to it. For Dr. Egan thinks that the U. S. does not want an ambassador to the pope. "The fact that England and France maintain official relations with the Vatican is no example for us to follow," says Dr. Egan. "The United States has no interest that ought to be made a subject of negotiations with the holy father."

Commenting thereon the Continent says:

The significance of these unmistakable remarks lies first of all in the fact that the magazine which prints them is published by the Knights of Columbus, the great lay fraternity of American Catholics. In the second place, the author is one of the most distinguished Catholic layman in the United States; certainly Romanists boast very proudly of his fine, patriotic service as minister to Denmark under the two administrations next preceding

the administration of President Harding. Dr. Egan therefore is an authority of great influence in Catholic circles. The non-Catholic world will watch with interest to learn if the pope or Dr. Egan will have his way. Hitherto the popes have had things pretty much their own way in their own ranks.

Keeping Track of Values

229

Luke 12:15

It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy.—Geo. Horace Lorimer.

Labor and Sunday Closing

230

Psa. 118:24. Heb. 4:4. Mark 2:27

Australia is admittedly a land of democracy. Some years ago we adopted the form of ballot which it originated to insure honest elections. It has long enjoyed those eminently democratic measures, the initiative, referendum, recall and proportionate representation. For a generation or more it has been ruled by "Labor" governments.

These considerations give special weight to a letter from Melbourne to the World Tomorrow in which Sidney Strong, of Seattle, who had been attending the Trade Union Congress of Australia and New Zealand, writes:

"I am greatly impressed with certain labor conditions here, among them the universal 48-hour week, Saturday afternoon closing of all business, ditto on Sundays; no theaters nor amusements on Sundays, no street cars on Sunday forenoons—all of these from labor's demands."

This means that organized labor, in the country in which it enjoys highest development and is enthroned in power, explicitly recognizes that the weekly day of rest, with its religious and economic sanctions, is in the interest of the workers. The fact is a telling rebuff to the organized interests in our own country that are just now noisily agitating for the destruction of the American Sabbath under the palpably dishonest slogan of "Anti-Blue Law" and "Personal Liberty" movements.—Dearborn Independent.

The Farmer and the Slacker

231

Hos. 10:1. Matt. 23:3.

A newspaper correspondent investigating conditions among the farmers of Illinois recently came across a farmer who declared: "Conditions are worse than can possibly be imagined. Agriculture has got a rotten deal. Without counting any interest on investment, the farmer isn't now getting back the actual cost he put in his crop." A little later this same farmer actually went out and bought another hundred acres of land at 200 per acre for cash.

The man who thinks the Church and Sunday School are useless, broken down institutions, and yet wants his wife and children to attend, or the irreligious real estate dealer who advertises the location of churches to enhance the value of his property, are just as consistent as the farmer just noted.

Preacher's Scrap Book

"WORD WAS MADE FLESH"

"He That Hath Seen Me"

232

John 1:14

A little English boy one day asked his mother: "Has any one seen God?" His mother said: "No." The child then concluded, with a wisdom beyond his years: "If no one has seen God, I will content myself with Jesus." Vaguely, no doubt, that little fellow felt that Jesus was the way in which God must have looked to the people of Galilee, and that Jesus was the godliest God which he himself could imagine. Jesus showed people what God is like, and in him moved and worked an almighty power.

But for the adult mind there is even more than this in the child's comment. If we can not reach God in our speculations, yet in the face and flesh of Jesus do we see God, and we are content with him. This does not mean that we foreshorten Jesus down to the stature of a man, though it be of the best man that ever lived; nor that we stop even when we have in thought raised him to a pinnacle of glory far above Confucius and Buddha and Zoroaster. It means that the gospel portrait of Jesus shows us a Christ so divine—so shot through and through with divinity—that he can be no other than himself God. We are content with him because in him we find all the God there is, and all the God we need. Yes, we will "content ourselves with Jesus"—with a Christ radiantly glorious, and "very God of very God."

A little girl, tucked up in bed all alone, began to cry. "I'm afraid!" she said to her mother, who came to the rescue. "But there's nothing to be afraid of, dear. See, here is dolly! Dolly will stay with you. And then, you know, dear, that God is with you, too. So nothing can harm you." With which comfort her little girl was quieted, and the mother returned to her evening guests. Soon, however, she heard the sobs beginning afresh in the upstairs bedroom, and, hastening, "Why, what is the matter?" she inquired. "Oh, mamma, mamma, dear, I'm afraid; and I don't want dolly and I don't want Dod! I want somebody wiv a skin face!" Isn't that it? Isn't it why the Word became flesh?

Christ's Birthday

233

A little girl showed me her birthday text book. I turned over the leaves from January 1st, and read the names of many of her friends. When I came to December 25th I found one line very carefully written: "Dear Jesus Christ." "But Mary," I said to her, "this book is only for names of your friends." Looking up into my face, her face flushing with joy, the little girl quietly replied, "Why, Jesus is my very best and dearest friend, and that is the nicest birthday of all the year."

Not Dead

234

Rev. 1:18

"So the Nazarene is dead,"
Caiaphas the High Priest said.

"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as He
Perish on the shameful tree,
And our holy Temple's law
Be kept free from ev'ry flaw;
For the Temple must have sway
Till Heaven and earth shall pass away."
"So the Nazarene is dead,"
Caiaphas the High Priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good his words and just his life,
But the priests who stirred up strife
Said his followers would be
From imperial Rome set free.
Vain their plotting and their care—
All the yoke of Rome must bear—
Rome that will forever stand
Mighty Lord of every land."
"So the Nazarene is dead,"
In his palace Pilate said.

* * * *

Hidden away in a small walnut shell, says an Arabian story, a diminutive fairy tent was carried by a young prince to his father. First they put it in the council chamber, and it grew till it spread its covering over the king and his senators. Away they carried it to the courtyard, and again it spread till the king and ministers, family and servants, and all the household stood beneath its welcome shade. Next they took it to the plain beyond the city where the multitudinous army was encamped, and again it lengthened the cords and strengthened its stakes and spread out its canopy over the far-extending host. It was flexible to every need, expansive to every requirement. Each new demand was met by the display of new and larger capacities. So Christianity came in the contracted shell of Judaism, but burst forth on the day of its appearing over Parthians and Medes, dwellers in Mesopotamia, Jews, and proselytes of every land. Then Peter set it up in the house of Cornelius, and it extended its wonderful awning over all the Gentile world till it sheltered "saints in Caesar's household," strangers scattered abroad, soldiers and senators, masters and slaves, old men and children. The Greek, in his subtlety, enquires and then accepts its covering; the Roman, in his haughtiness, persecutes and then honors it; the barbarian, in his ignorance, wonders and then adores; men everywhere find it full of the limitless energies of Christ, filled with inexhaustible resources and capable of an expansiveness as broad and deep and high as the growing needs of the human race.—Dr. John Clifford.

* * * *

The most wonderful story, aside from the New Testament, that has ever been committed to language is that of the spread of Christianity. Jesus began with two men as his followers; upon his death there were one hundred and twenty; shortly afterward we find a Christian community of five thousand men, to say nothing of women and children; in three hundred years, amid terrible persecu-

tions, Christianity had spread over the then known world, its triumphal march culminating in 313 A. D., in the decree of Constantine, granting to all Christians in the Roman Empire freedom of worship and recognition of State. By the year 1000 it is estimated that there were fifty million Christians; by the year 1500 this number had doubled; and at the beginning of the twentieth century more than five hundred million of the earth's inhabitants professed some kind of allegiance to Christ and his Gospel.

Jesus the Carpenter 235

Rev. 1:13. Mark 6:3.

Jesus is identified in human interest with the toiling millions. It pleased him to be one of them. For eighteen wonderful years he accustomed himself to the work of a common artisan in the home of a carpenter. He forever dignified labor by driving the saw and pushing the plane and smiting with the hammer and doing the menial tasks of a day laborer. He qualified himself to understand the limitations and vexations which depress manual workers. He knew by experience the monotony and drudgery of their lives. When the centenary of the birth of George Stephenson was celebrated in England, years ago, a great company of mechanics marched in the monster parade at Newcastle bearing a banner inscribed with the words: "He was one of us." What pride they felt in the kinship of labor which united them to the famous inventor! With equal truth and deeper meaning the artisans of the world may call Jesus their own. By the fact of his fellowship with them as craftsman he is marked out as their natural Leader.—The Christian Advocate.

His Father 236

John 3:16

The most beautiful thing I saw in Westminster Abbey at the Coronation of King George, was just after he had been crowned, when our Royal Princes and Princesses were coming to render homage. The Prince of Wales was the first to come. He came with a certain fear of the ceremonial, a trembling because of the eyes that were upon him. But when he came to his father, the latter broke through the conventionalities that surrounded him and put his arm around his boy and kissed him. That is like my Father in heaven.—J. H. Jowett.

All Authority 237

Matt. 28:18 Revision

When Dr. Schauffer was told by the Russian minister at Constantinople, "My master, the czar, will not let you put foot on that territory," Schauffer's reply was, "My Master, the Lord Jesus Christ, will not ask the czar of all the Russians where he shall put his foot."

All Power 238

Eph. 3:20.

In North India a few Mohammedans were discussing the affairs of a certain Christian school. They declared, "If we had our way,

we could come in a body, and pull down these buildings, and take them away brick by brick, until not one remained." A young Hindu, who had happened to hear their remarks, answered promptly: "You might do that, you might tear them down, so that not one brick was left standing upon another; but there is a power behind the bricks which you can not destroy, however much you may wish to do so." He was right.

Whose I Am 239

Acts 27:23.

An old West African negress had a bad-tempered heathen husband, and many difficulties in her Christian life. A missionary asked her if she was ever tempted to deny the Lord. "Oh, yes," she answered, "I be. But den, you see, I be the Lord Jesus' property. So when temptation comes 'long, I just looks up quick, and says, 'Great Massa, this property of yours be in danger.' An den he comes and looks after his property his own self."

He Lifts Us Up 240

Mark 1:31.

Dr. Richard Fuller once said that as he stood before the statue of Apollo Belvidere he instinctively lifted himself and stood higher. So with us when we come in contact with the character of Jesus Christ, "the ideal man of all ages, the realized ideal of humanity."—Ram's Horn.

The Most Valuable Discovery 241

John 1:45.

Lord Kelvin was once asked by a pompous young would-be scientist which one of all his discoveries he considered to be the most valuable. The unexpected reply was: "I think that to me the most valuable of all the discoveries I have ever made was when I discovered my Saviour in Jesus Christ."

The Door of the Sheep 242

John 10:9.

Outside one of the beautiful gateways of the magnificent mosque of St. Sophia, in Constantinople, there is a picture of an open Bible with this inscription: "The Lord said, I am the door; by me if any man shall enter in he shall be saved." The Mohammedans left this inscription when they took the temple from the Christians because they could see no reference in it to Jesus Christ. Everything else that suggested Christianity or the cross was obliterated. There are many of us in this day who see no practical, personal meaning in the ancient saying, "I am the door." And yet Jesus Christ is still the door; by him, and by him only, if any man shall enter in he shall be saved.

When He Went In 243

Rev. 3:20.

One answered on the day when Christ went by, "Lord, I am rich; pause not for such as I; My work, my home, my strength, my frugal store,

The sun and rain—what need have I of more?
Go to the sinful, who have need of Thee,
Go to the poor, but tarry not for me.
What is there thou shouldst do for such as I?"

And he went by.

Long years thereafter, by a palace door,
The footsteps of the Master paused once more,
From whence the old voice answered piteously,
"Lord, I am poor, my house unfit for Thee;
Nor peace nor pleasure bless my princely
board,
Nor love nor health; what could I give Thee,
Lord?
Lord, I am poor, unworthy, stained with sin!"
Yet He went in.

—Mabel Earle.

JESUS CHRIST, THE LORD OF ALL

"The Slave of Jesus Christ" 244

Rom. 1:1.

Garibaldi had conquered Sicily for Italy; he had conquered a large part of the Neapolitan kingdom on the mainland, and was held up on a river. A well-known Englishman drifted into the camp, and while strolling about came upon a soldier in rags. The terms on which Garibaldi enlisted his men were these: he paid them nothing, he gave them no clothes, he gave them no food, and if they looted the Italians he shot them. The Englishman got to talking with the boy in rags about the situation. Yes, he was depressed. He said: "The other day, as I was sitting here on the hill, I was wondering how long I could stand it, or whether I would go, desert. Things had got so far, then he came by. I had never spoken to him. But he saw me and came up to me, and clapped me on the shoulder and said, 'Courage, tomorrow we shall fight for our country!' Do you think I could go after that?"

Now, what is that? We call it personal magnetism. I do not know quite what that means; it is just a long way of saying, "It's him." That is the reason why Jesus enlists people to stand with him. There is something about him that as you get to know him, makes it impossible to have anything but enthusiasm for him. The more you know of him the more he is. The great regret of a Christian man is that he has not served him enough; that he has not more to give him. That is the experience of the Christian church. It is always the Person: the highest things we can guess of God, his personality. And here is one who comes into our midst, a person full of power and charm. He takes our lives and makes good things out of them. He takes our temptations and beats them down under our feet. He forgives our sins; he restores us; goes with us, loves and is ours. Do you wonder why men and women want to be called the slaves of Jesus Christ?—Christian Century.

Our English New Testament says that Paul called himself a servant of Jesus Christ. Look in the margin and you will find, "Greek, bond-servant." Putting that literally into English you have "slave." The letter to the Romans was written by "Paul, a slave of Jesus Christ."

What Gladstone Believed

"All I think, all I write, all I am, is based

on the divinity of Jesus Christ, the central hope of our poor wayward race."—Inscription on the Hawarden Memorial.

Second to None

245

While staying over night, not long since, in a small prairie town in Western Kansas, I became interested in a man whose outspoken opposition to the churches made him notorious and branded him as an infidel. He was a barber, and I sought his services out of necessity and curiosity. He did not disappoint me in either his work or his talk. Being a stranger, he soon discovered that I was a clergyman, and then told me what he thought of me in particular and all clergymen in general, and delivered a free lecture on churches and religion and hypocrites. It was very cheap talk, even at the price. When he had finished, I asked him quietly what he thought about Jesus Christ, saying at the same time that much that he had said was doubtless true. Immediately the rough exterior of the man was hidden beneath a quiet gentleness as he replied: "What do I think of him? Well, I'll tell you, comrade. I think he's second to none." Then for a few minutes I listened to as fine a tribute as was ever laid at my Master's feet. The world never has nor can misjudge or remain ignorant of the true character of our Lord. God hath highly exalted him in the mind of man.—Hugh T. Kerr.

The Lord's Substitute

246

Matt. 25:40.

In the orphanage of John Falk at Weimar, they were having supper in the dining hall and the teacher gave thanks in the ordinary way before the children began their meal, saying, "Come, Lord Jesus, and be our guest tonight, and bless the mercies which thou hast provided." One little boy looked up and said, "Teacher, you always ask the Lord Jesus to come, but he never comes. Will he ever come?" "Oh, yes; if you will hold on in faith he will be sure to come." "Very well," said the little boy, "I will set a chair for him beside me here tonight to be ready when he comes." And so the meal proceeded. By and by there came a rap at the door, and there was ushered in a poor, half-frozen apprentice. He was taken to the fire and his hands warmed. Then he was asked to partake of the meal, and where should he go but to the chair which the little boy had provided? As he sat down there the little boy looked up with a light in his eye, and said, "Teacher, I see it now! The Lord Jesus was not able to come himself, and he sent this poor man in his place. Isn't that it?"

HELP SAVE STRAY GIRLS

If you can possibly do so get into touch with the National Association of Travellers Aid Societies. The work they are doing is great. Send to 25 West 43d St., New York City for literature. If there is no such organization in your city start one. Thousands of girls are saved each year. Old people are helped and traveling made safe for your wives and daughters. Every church ought to be linked up to this society in some way.

THE HOMILETIC YEAR—January

G. B. F. HALLOCK, D. D.

NEW YEAR

NEW YEAR

"Hitherto hath the Lord helped us," was the pious expression of the Prophet Samuel, in view of God's preserving providences to him and to his people Israel, and, in record of this experience and assurance, he set up a stone and called it "Ebenezer." The stone itself continued to be a memorial of the Lord's goodness for many a year, and the incident was recorded in the Scriptures and has passed on into the literature of all lands and ages. Wherever that incident is referred to, or the name of the stone is mentioned, there is suggested the eternal fact of the covenant-keeping and merciful providence of God toward all who put their trust in him.

We have come to the opening of another year: "Here I raise my Ebenezer." So each one can say. So each one should say. It is our privilege as pastors to encourage this spirit in all our people.

Suggestive Texts and Themes 248

Prayer for the New Year: Hold up my goings in my paths, that my footsteps slip not." Psa. 17:5.

A Year's Work Reviewed: "Then I looked at all the work that my hands had wrought, and on the labor I had labored to do; and behold all was vanity and a striving after wind, and there was no profit under the sun." Eccl. 2:11.

The Unknown Future: "Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither." Ex. 10:26.

The Assurance: "I will never leave thee." Psa. 139:1-17.

A Happy New Year: "If they hearken and serve him, they shall spend their days in prosperity, and their years in pleasures." Job 36:11.

Untrodden Ways: Joshua 3:1-17. 1. The Divine Leader. 2 God the way-maker. 3. The Lord's highway. 4. Peace by the way. 5. The excellent way. 6. Trust for each day.

The New Year: Behold, I make all things new." Rev. 21:5.

The Consecration of Time: Psa. 90.

The Source of True Happiness: Whoso trusteth in the Lord, happy is he." Prov. 16:20.

Strength for the Day: "Thy bars shall be iron and brass; and as thy days, so shall thy strength be." Deut. 33:25.

Heretofore and Henceforth: "Yet there shall be a space between you and it, about two thousand cubits by measure; come not

near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore." Josh. 3:4.

"Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he may multiply horses; forasmuch as Jehovah hath said unto you, Ye shall henceforth return no more that way." Deut. 17:16.

Daily Duty: "And they kept the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the ordinance, as the duty of every day required." Ezra 3:4.

The Conqueror's Reward 249

"To him that overcometh," etc. Rev. 3:12.

Here is a divine promise for the New Year. The words are a part of the epistle addressed to the church in Philadelphia. The language is commendatory of their fidelity to Christ and his cause, enjoins upon them absolute attachment to the end, and promises everlasting happiness in the heavenly temple if they continue faithful unto death. As some one has said, this call "is the voice of the Almighty Conqueror to all the soldiers of his cross."

I. Consider first, the character of those to whom the promise is made. "Him that overcometh." This promise is not made indiscriminately. Like all the promises of God, it is made conditionally. It is associated with Christian character.

II. Consider secondly, the contrast implied. The term, "him that overcometh" implies contact and contest with real enemies, strong and fierce and difficult to conquer.

And how many are there of such enemies the Christian must combat. The subjugation of his own evil propensities, pride, envy, indolence, lust, hardness of heart, is no small undertaking. Neither is the battle he must wage against the evil designs and artful cunning and bold opposition of Satan. Neither is the maintenance of faith, hope, patience and resignation in seasons of adversity, or the opposing of error or the spreading and defending of the truth.

"Sure I must fight, if I would reign,
Increase my courage, Lord."

III. Consider, thirdly, some of the contents of this promise.

1. This figurative promise intimates that the Christian conqueror shall be a monumental pillar in the heavenly temple. The heavenly Church, as is the earthly, is a temple and Christians are parts of it.

2. These pillars shall be inscribed with delightful intimations. With the name of God to denote that each redeemed one belongs to God; with the name of the City of God to make

plain that each spiritual conqueror is a citizen of heaven. With "my new name," even that of Christ, the Redeemer, to proclaim the saved one his, a trophy of his victory over Satan, sin and death.

3. These pillars shall be eternally fixed in the temple of God. "And he shall go no more out." The idea of "going out" does not properly belong to a "pillar," but the speaker here has in mind the man, though represented as a column. The truth taught is that if we reach heaven our happiness will be secure forever. The pillars in Solomon's porch were removed and carried away by the Chaldeans, but these pillars shall be perpetual. "He that doeth the will of God abideth forever."—H.

The Crowned Year

250

"Thou crownest the year with thy goodness."
Psalm 65:11.

In the sixty-fifth Psalm, the "sweet singer of Israel" celebrates the favor of God to man and to the earth. It is abundant favor; so that praises continually wait for God. The man whom God chooses is blessed. He approaches God and is satisfied with the goodness which God pours out in his temple.

I. God is a God of Salvation. The ends of the earth have confidence in him. He has set fast the mountains. He stills the roaring of the sea. He quiets the tumult of the people. He gives gladness to the outgoings of the morning and the evening. He is the God of harvest, the outcome of the earth, the products of the pasture, the yield of hills and valleys—all these sing and shout for joy because God crowns the year with his goodness.

Hamlet lamented, "The time is out of joint, and woe is me that I am born to set it right"—but Hamlet was unbalanced. The times are not out of joint.

II. There is much that is bad in the world, no doubt—much that ought and will be righted, but all God's years are crowned, and they are crowned by himself.

III. God's goodness through the years! How multi-form it is—forgiveness of sin, the divine choosing and enabling, the gracious things of his temple, the girded mountains, the seas controlled, the stilling of human passions, the generous enriching of the soil, the refreshing rain, the springing seeds, the glowing harvests, the pasture thick with flocks, the waving fields of grain, the song which the earth, the river of God, the furrows and ridges of the plain, the showers, the wilderness, the hills, pastures and valleys which all sing in their exuberant joy—all these evidence the goodness of God which he puts on the head of each succeeding year, its crown, constituting it a royalty in all the good years of God.

Just a Little Minute

251

I have just a little minute,
Only sixty seconds in it,
Forced upon me, can't refuse it.
Didn't seek it, didn't choose it,
But it's up to me to use it.
I must suffer if I abuse it;
Just a tiny, little minute,
But eternity is in it.

January the Month of Beginnings 252

Janua in Latin means a door. From this came the name of Janus, ancient Roman god of all beginnings. Janus had two faces, that he might look both forward and back at the same time, and he presided over gateways, bridges, doors, and entrances of every kind. In his honor the first month of the year was called January by Numa Pompilius in the seventh century before Christ.

Thus January is the month of beginnings, the door of the year. Through it we enter into twelve months of new dreams and new endeavors and through it also we may look back on things already passed.

Good Resolutions for 1922

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Among the resolutions that you make for the New Year do not fail to include a determination to study the Bible daily in a devotional spirit. The Psalmist said, "Thy Word have I hid in mine heart that I might not sin against Thee." The study of the Word of God is a real protection against sin.

Resolved, to look on the bright side of everything in 1922, since everything has a bright side.

Resolved, to be content with such things as God bestows, and dissatisfied with all the gifts of the devil.

Resolved, to make this a better world to the extent of the powers and opportunities God provides.

Resolved, to fight all bad habits, and cultivate all good ones, in the strength of the Saviour.

Resolved, to make this a purpose year, a faith year, and a prayer year.

All in favor say Aye!

It's a vote.

Time

254

Time is the solemn inheritance to which every man is born heir, who has a life-rent of this world—a little section cut out of eternity and given us to do our work in; an eternity before; an eternity behind; and the small stream between floating swiftly from one into the vast bosom of the other. He must be careless and thoughtless, indeed, for whom the swiftly passing years have no deep and solemn meaning.—F. W. Robertson.

New Year Resolutions

255

- I will start anew this morning with a higher, fairer creed;
- I will cease to stand complaining of my ruthless neighbor's greed;
- I will cease to sit repining while my duty's call is clear;
- I will waste no moment whining and my heart shall know no fear.
- I will look sometimes about me for the things that merit praise;
- I will search for hidden beauties that elude the grumbler's gaze.
- I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll try to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine.

—British Weekly.

New Year's Day and Every Day 260

Each man is Captain of his Soul,
And each man his own Crew.
But the Pilot knows the Unknown Seas,
And he will bring us through.

We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities,
Bringing us—What?

Dread shoals and shifting banks?

And calms and storms?

And clouds and biting gales?

And wreck and loss?

And valiant fighting-times?

And, maybe, death!—and so, the Larger Life!

For should the Pilot deem it best
To cut the voyage short,
He sees beyond the sky-line, and
He'll bring us into Port!

—John Oxenham

Time's Laundry 261

There is nothing so new as time!

Every fresh day is absolutely unique. It comes unexampled, unspoiled, original, out of the treasure-house of Time. He brings from that storeroom, not "things new and old," like the householder of the Bible, but only things brand-new.

No two days begin alike. The sun never rises twice in the same way. There are always variations in the weather. You never feel the same two days in succession. The greetings of friends are different. Your tasks, however monotonous, always come upon you from a slightly different angle. There are incessant little changes all through the most humdrum series of days.

Homer, in his great poems, lingers lovingly over a laundry scene, and exults in "garments for a change." He must have appreciated the kindness done men and women by Father Time in washing out our lives for us every night, washing and ironing them, and laying them by our bedsides clean and white and shining for us to array ourselves exultantly every morning.

There are souls so mean and degraded that in spite of this gracious attention they hunt around in the closet, fish out some soiled linen, and deliberately put it on, casting only a sour glance at the fresh clothes waiting for them by the bedside. Heaven forbid that such a soul be mine on any day of the year.—A. R. Wells.

A New Year and a New Name 262

All Americans should know about the exceedingly fascinating work that the famous Sioux Indian, Dr. Charles A. Eastman, who married the poet, Elaine Goodale, has done for his brothers of the Sioux Nation. I have heard him describe, in his quaint way, the many perplexities that arise from the long individual names of the Indians, that do not at all indicate family relationships, and are almost impossible for most folks to remember. In proportion as the Indians become civilized, and own and sell property, transferring titles, this defect in their system or no-system of nomenclature becomes a serious matter. Therefore an important step in the civilization of the Indian is his adoption of the civilized name. Dr. Eastman's fine face glows with enthusiasm as he unfolds the far-reaching results of his work.

For he was commissioned by the Government to rename all the Sioux Indians,—a tremendous and a delicate task that no one else could accomplish half so well. Dr. Eastman is no iconoclast. He has a love for the beautiful Indian names, and has retained them so far as he can. But what is one to do with an Indian who is called Tatcyohnakewastewin, which signifies She - Who - Has - a - Beautiful House? Dr. Eastman renamed her Goodhouse. No particularly beautiful sentiment attaches to Bob-tailed Coyote, and everyone is willing to have it changed to Mr. Robert T. Wolf. But such a name as Matoska (White Bear) is retained, as it is pleasing and manageable. In this way, with sympathy, poetic insight, and ready wit, Dr. Eastman has persuaded the Sioux to adopt improved names.

Is not the whole operation a beautiful illustration of the new name which each of us is to receive in heaven, fresh from the mind of our Father? It will signify the final abandonment of our old sinful nature. It will mean our adoption into the kingdom of heaven. It will retain all the best of the old, and it will seal us to the glorious and permanent new.

Epitaph of a Busy Woman 263

Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.

She belonged to ten clubs and read Browning at sight,

Shone at luncheons and teas, and was out every night.

She served on committees and went near and far,

She golfed and she kodaked, and drove her own car.

Liked "urges" and splurges, knew microbes by name;

Approved of Delsarte, was a "Daughter" and "Dame."

Her children she saw only once in a while,
Her husband signed checks and tried hard to smile,

One day on her schedule she found an hour free—

The shock was too much, and she died instantlee.

The Value of Minutes

Napoleon Bonaparte defeated 50,000 Austrians at the battle of Rivoli, with 30,000 men. He said concerning the conflict, "The Austrians manoeuvred admirably, and failed only because they are incapable of calculating the value of minutes."

New Year and Time

There was an ancient custom of putting an hour-glass into the coffin of the dead to signify that their time had run out, a useless notification to them. Better put the hour-glass into the hand of every living man, and show them the grains gliding steadily out. Soon all will be gone.

Improvement of Time

The learned Grotius had for his motto *Horaruit*. By it he lived, improving every moment; yet so great was his sense of non-improvement, that at his death he cried, "I have wasted my life in incessant toil, and have done nothing."

Time, But No Leisure

Dionysius the Silician employed his time so well, that, being asked by one who wanted to speak with him if he were at leisure, he answered, "Heaven forbid that I should ever have any leisure-time!"

Saving of Time

Said Gen. Mitchell to an army officer who apologized for a little delay, "Only a few moments! In range finding we are in the habit of calculating the hundred thousandth part of a second."

Passing Time Unnoted

When the famous Baron de Trench came out of his dark dungeon in Madgeburg, where he could not distinguish night from day, and in which the King of Prussia had kept him imprisoned for ten years, he imagined that he had been in it for a much shorter period, because he had no means of marking how the time had passed, and he had seen no new events, and had had even few thoughts. His astonishment was extreme when he was told how many years had thus passed away like a painful dream.

The Loss of Time

"You have made us lose a whole hour," said a gentleman to a lad as he came into a room where an important committee was meeting. "Beg pardon, sir, that is impossible," said the youth, taking out his watch; "I am only five minutes late." "Very true," replied the other, "but there are twelve of us here, and each one of us has lost five minutes; so that makes an hour."—Dr. Thain Davidson.

A New Year Reminder

"The time is short," or as we might perhaps render it so as to give the full force of the metaphor, the time is pressed together. It is being squeezed into narrower compass, like a

sponge in a strong hand. There is an old story of a prisoner in a cell with contractile walls. Day by day his space lessens—he saw the whole of that window yesterday, he sees only half of it today. Nearer and nearer the walls are drawn together till they meet and crush him between them. So the walls of our home (which we have made our prison) are closing in upon us.—Maclaren.

"Forget It"

A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distress. Dr. Johnson laughed and said, "Consider, sir, how insignificant this will appear twelve months hence."

A New Year's Chime

Toll! toll! toll!
For the old year's slowly dying,
Grim, gaunt and sere,
On the breast of Time now lying.

Toll for Strife's unholy passion;
Toll for Friendship unrequited;
Toll for Hope's enchantment blighted;
Toll for Love's fond pledges broken;
Toll for want and woe unspoken;
Toll for mourners sadly weeping;
Toll for Sin's vast harvest reaping.
Toll! toll! toll!

Ring! ring! ring!
A welcome to the bright New Year!
Life, hope, joy
On his radiant brow appear,
Hearts with love are thrilling,
Homes with bounty filling,
Ho! Ye wardens of the bells,
Ring! ring! ring!

Ring for winter's bracing hours,
Ring for birth of spring flowers,
Ring for summer's fruitful treasure,
Ring for autumn's boundless measure,
Ring for hands of generous giving,
Ring for vows of nobler living,
Ring for truths of tongue or pen,
Ring "Peace on earth, good-will toward men."

Ring! ring! ring!
Ring that this glad year may see
Earth's accomplished jubilee!
Ring! ring! ring!

—Author Unknown.

God and One Day

Only one day does God give to us at once. A day is that part of his eternity which man can use without rest. Each new morning is a sacrament—here afresh the great God anticipates the need and pours out the wine of life.

Write, write with care the book of days,
Its record is life-history.
Marred by mistake or beautiful
With love at work;
Fill in each pleading page,
With spirit dutiful, nor e'en forget
That while you write the hand of God
Is writing, too.

—W. H. W. Boyle, D. D.

HOMILETIC DEPARTMENT

Best of Recent Sermons

Rev. Newell Dwight Hillis, D. D., Rev. Herbert Booth Smith, D. D., Rev. Harry Lathrop Reed, D. D., Rev. Alfred Barratt, Rev. W. E. Biederwolf

The Old Year and the New

REV. NEWELL DWIGHT HILLIS, D. D., Brooklyn, N. Y.

Text: "So teach us to number our days that we may apply our hearts unto wisdom." Psa. 90:12.

The completion of an old year and the coming of a new one represent an event of tremendous importance. The earth and the sun are wheels in the great clock that measures time for mortal man. God has appointed to man a handful of years numbered by three-score and ten. But it is the passing of the old year and the coming of the new that tells us how far we have journeyed from the cradle and how near we have come to the confines of the grave. To the little child it is a matter of pride and joy to be able to say it is one year older; to the mature man who realizes how much of commerce, beauty, eloquence, philosophy, and justice can be crowded into twelve months, the passing of a year is accompanied with pathos, silence, and the sense of mystery. Man parts reluctantly with a year when he has only a few golden summers and autumns left in the urn of his life. For the thoughtless, the very fact that the year ends in silence, without any thunder-stroke or booming signal, seems to dull the appreciation of the magnitude of the event. Astronomers tell us that our earth and all its fellow planets represent masses of fire, thrown off from the swirling sun. Slowly the fiery drop has cooled into a habitable world, until now this drop that separated from the sun is a planet, is covered with happy homes, schools, cities, and a rich cultivation. And is there anything fanciful or unlikely in the thought that the year, the old year, is a golden drop, flung off by the soul's life? Slowly the old year has been stored with its treasures of thoughts and deeds and ambitions and achievements. With infinite care the Pilgrim fathers stored their ship with roots and seeds for a future harvest, with plows and hoes and carts and with implements against the needs of the New World. Then, when all the treasure was in the hold, the Pilgrims went down into the cabin, the moorings were cast off, and the prow was turned toward the golden west and the summerland lying beyond the sunset. Not otherwise the year is a boat, stored with soul treasure. The greatest harvests are invisible. The real sheaves are the intellect. The sweetest fruits are ripened on the boughs of affection; the gold and gems that are most precious are virtues and sound character. All this treasure is unseen by mortal eyes, when it is stored in the old year, that, like a ship, puts out into the night and the sea, and sails beyond the horizon to drop anchor in the harbor of God.

I. The flying years rob man of his youth and his vital force. The ancients made youth to be the golden age. Upon all young hearts the gods were always raining gold. With the Greeks this passion of enthusiasm for youth amounted almost to worship. All the sweetest flowers were reserved for youth's hands, and all the costliest offerings were poured out at his feet. The richest prizes were reserved for the youth who represented the most strength as wrestler or runner. One Greek father died from joy in the hour when his son was crowned with laurel leaves, victor in the races. Our generation tests youth and physical strength by the question, Are these feet running on errands of commerce, of justice, of social reform, or of public spirit? But it also recognizes that the very basis of happiness, growth, and usefulness is in the integrity of the body and the vital forces of youth. Ill-health breeds pessimism and suicide. Even the most powerful intellect must ask the body's permission to be happy. When the tides of youth run deep and strong, the youth awakens to continual song, and every day is a feast. What is of more importance, youth has power to invest everything with beauty and romance.

II. The passing years also take away the arena for man's work and the time stuff out of which he builds his career. All the great structures of society are builded out of the material named time. Nature herself can do nothing without a long outreach of future years. Marvelous the might of the sun, wonderful the riches of the soil, nutritious the rain, but sun and toil and rain are impotent for a single shock without six months of time. The oak asks for one century, the redwood tree for three hundred summers, while the Dome, in Cologne, needed six hundred years to stand between the day when Von Rile laid the cornerstone and Emperor William lifted the final cap into its place. In the far north no harvests come and go, because the summers are too short. Man's soul asks for an arena wide and ample. Even youth's fifty years seem somewhat contracted.

III. The old years rob us of our friends, our counselors, the strong arm on which we leaned, the voice that was music in the ear, the step whose coming always brought sunshine and not shadow. So silently do earth's great ones steal away that we are startled to discover that they have gone. A little handful of your life lingers long after your companions have gone, even as the Old Guard was left in power after the regiment had marched

away. Now and then a bird lingers into December after the pilgrim flock has gone into the warm tropic land, where the sun ever falls on orange-blossoms and on violet-beds.

You may have kept your friendships in good repair and replaced the old friend who has gone by a new one who has come. In this event you may not realize what havoc time has wrought upon your old companions. Would you know the fulness of his victory? Go back to the old town of your childhood. Stand in the old schoolroom, and you will find that the teachers and pupils alike have disappeared from the scene. Go into the old church, and lo! the minister and counselors of your youth have gone, into God's acre. "Gone! Gone! they are all gone." In that hour you will see yourself as a solitary figure, a column silhouetted against the sky. Verily, the old years have left us lonely and solitary, midst a new generation!

IV. But God never takes anything away save for the purpose of substituting a richer gift. With him the last stage is the best stage. In his world it is always better farther on. For him who trusts in the Lord and doeth good there is never a descent from the best to the good, but always an ascent from the bad to the best. The trunk of the tree is good, but the leaf is better; the leaf is good, but the blossom has a sweeter fragrance; the blossom falls, that the fruit may swell; but the fruit is better than the fading, falling petals; the fruit ripens to fall into the lush September grass; but the child's hand plucks it for food, and the fruit reappears in the boy's sturdy growing life and richer thought, and every stage that passes gives place to that which is better and higher. What if the years have taken away your youth and physical force! Let them go; the years brought more than they took. Blest is childhood with its innocence. Glorious the beauty and strength of youth and the winsomeness of maidenhood! Most admirable early maturity, laden with burdens, but the wine and nectar of the gods are kept by God until the last of life's feast, and are given to old age. What youth can never do, old age easily accomplishes. Men have talked long and loud about the achievements of young men—Napoleon's victory at Austerlitz at twenty-seven, and Raphael's Madonnas at thirty, and Robert Burns' greatest poems at thirty-one, and Mozart's Requiem at thirty-four, and Alexander Hamilton's oration at thirty-five. But all these represent deeds that ask for physical dash, delicacy of eye and vision for the artist or singer. Great construction work for millions of men represents the wisdom that is garnered out of seventy years of life and experience, just as the attar of rose represents a few precious drops distilled from an acre of sweet blossoms.

Historians speak of ours as the government of the fathers. This is literally true because the men who drafted our Constitution in 1789 were all venerable men, and the older they were the most influential and the ripier.

Witness that man going on towards ninety years of age, the one outstanding figure—Benjamin Franklin—who exclaims on the day the Constitution was adopted: "When these

discussions began, I did not know whether yonder sun painted by the artist was a rising sun or a setting sun, but now I know that a sun hath risen into the sky above that shall never set or disappear beneath the horizon of time." It could not be otherwise. In the orchards ripeness and beauty never enter the fruit until the November days come, standing close beside frost and winter. In the spring-time the vines and fruit-trees hold dense foliage, and cast a black darkness on the ground. In October the vines and trees hold few leaves, but much fruit. "Is he a thinker? Has he a root that runs down into God's earth?" I asked a Senator the other day, concerning a man in Congress. "I don't know about his roots at the bottom, but there is much green foliage at the top," was the answer. "He is too young." When November comes in the statesman's life, looking up into the boughs of the tree you will see, not leaves of rhetoric, but the eternal stars of God's justice and truth.

Old age is an evening that brings its own lamps with it. The scarred warrior comes out of the thunder of life's battle broken, but the vine of life never flows red until the clusters are crushed under the wheels of time. Let youth go, beautiful as it is! If only the angel of experience comes, bringing ripeness and radiance with her.

Verily the time is short. The time past has sufficed surely for drifting and indecision. You have given the old year the vague intentions of good. What visions you have had of virtue by and by! What saints and heroes we are all going to be some day! How sadly do we overwork the new year in our thoughts. But it is now or never with the soul and God. Do not say you have done enough. No man has ever done enough for his fellows. Neither as sower of the harvest of happiness or teacher of the ignorant, or savior of the weak. Blessed are those great hearts who always feel that they can not do enough.

New Year Sailing the Sea 232

Entering the new year is like the sailing of which Dr. Lyman Abbott once told. He tells how, after sailing on the muddy waters of Lake Huron, he came on deck one morning, and, looking over the prow, started back in instinctive terror, for, looking down into the clear waters of Lake Superior, it seemed as if the keel were just to strike on the sharp pointed rocks below; but he was looking through fifty or sixty feet of clear water at the great rock bed of the lake. "Now we endeavor in vain to fathom God's judgments. As by a great deep they are hidden from us. But by and by the sea will grow as clear as crystal, and through the mystery we shall see and shall understand. We shall know not only the life that was in the ocean, but shall trace the foot-prints of him that walked thereon."—C. E. World.

New Year Resolutions 233

Douglas Jerrold said: "There is nothing at which the devil laughs more than at an act of parliament." The same thing is true of many New Year resolutions.

A Plea for An Every Member Church

REV. HERBERT BOOTH SMITH, D. D., Los Angeles, Cal.

Text: "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

We hear a great deal in these days about the Every Member Movement. Where did it originate? If you will turn back to your Bibles you will discover that the idea goes back a good many years. The Every Member Movement must have obtained in Bible times, for the expression signifying the idea of every member occurs about five hundred times in the Word of God. I find that when God gave the manna, he did it on the every member principle. When the people built the Tabernacle, they did it on the every member plan, for we read, "Of every man that giveth willingly with his heart, ye shall take My offering." And so, whether it was the census of the people or the wilderness journey, whether it was for war or worship, the Old Testament Church was organized on the every member plan. When we come over into the New Testament, Christ gave "to every man according to his work," and Paul asked from every man an offering. When we reach the last book of the Bible, the Revelation, we find that every one of the Thyatira church members is rewarded "according to his works," every one of the elders is provided with a harp, and every one of the martyrs is given a white robe. So it would seem that God, both in the Old and New Testament Church, proceeds on the method of the every member plan.

1. I plead for an every member praying church. Memory recalls the story of one day in St. Louis county, Missouri, of which I have heard my father tell. A German farmer was plowing his field on Saturday afternoon as one of the elders of the church drove down the road to the little church on the hill for prayer meeting. The German farmer stopped him and inquired where he was going, and when the man said, "To church for a prayer meeting," the farmer made reply, "Oh, we don't have to do that in our church; we just pay the preacher, and he does all the praying for us."

Well, now, while we may smile at the crudity of this statement, to a greater or less extent his idea prevails in the minds of many professing Christians. That is to say, they fail to remember that religion is the most personal thing in the world.

It is somewhat in a church as it is in the human body. The human organization, is composed of numberless living cells, each an individual, but each co-operating with the others. When each one does its part there is health and peace but when certain cells of the body, instead of co-operating for the common good, for some reason become isolated from their normal associations, and have set up colonies of detached structures, the result is such a parasitic growth as we call cancer, which preys on the organism and sets up a hostile function. It is much the same in church life. The only way for a church's life to keep normal is to have all its members working together with one another and with God. As soon as any cease to function thus, and lose touch with

him, they begin to set up those malignant growths which we know as criticism, fault-finding, indifference, etc. But commend me to any church whose people are praying people. I will not have any fear of that church being taken to the hospital to be operated on for moral or spiritual cancers; they will not be there.

Look at what psychology tells us of the value of united prayer. Prayer, psychologically, is an effort of the will toward an object or desire. It is a putting forth of psychic energy. Its efficiency is in proportion to its energy, provided that it is in harmony with the divine will, which works with it on the subconscious mind. Hence, we are told that the prayer of a righteous man availeth much in its working. But when we pray, we release mysterious currents of spiritual energy, which beat against the throne of God and the iron-clad hearts of men.

Just as a radiogram which leaps over the Atlantic requires a high electric energy to overcome counter-currents, so prayer takes the highest possible energy of desire and will to overcome the opposition of opposing minds, and open them to the voice of God. But think of its power. As you note the swaying of a bridge under the regular tramp of a regiment, so if we had sensitive enough eyes, we could see Satan's kingdom totter in response to the regular united prayer of God's people.

2. I plead for an every member working church. It is a scientific fact, and also a spiritual fact, that idleness is always a prelude to death. As soon as you stop the normal functioning of an organ, it begins to wither and to perish at once. The first recorded sentence of Jesus the Boy was this: "I must be about My Father's business." When Charles Lamb was freed from the counting-room of the East Indian Company where he had been employed many years, he thought he had reached the moment of greatest happiness in life. He was full of the ecstasy of unfettered leisure. Then two years passed, two years of idleness and weariness, at the conclusion of which he said that whereas time had formerly been his friend, now it became his enemy. "I assure you," he said, "no work is worse than overwork." Life, then, is not a Pullman sleeper; it is a great labor camp. This church is not an amalgamated association for the avoidance of activity; it is rather a conscientious company of perspiring co-operators. Let us leave Heaven to God, but while we are here let us work, seeing that "the night cometh when no man can work."

Spencer's theory of evolution said that there is a continuous change in the organic world from homogeneous to heterogeneous. Now, that is a scientific way of saying that you are different from the person beside you in the pew. There may have been a time in your development when you two could not be distinguished from each other, but God gives you enough variety to form a center of individualism on which the Creator can put the pressure of personal responsibility. There is one sense

in which we can bear one another's burdens, another in which every man must bear his own burden. A man can help me carry my basket, but no man can eat for me. A man can drive me home in his car, but he cannot possibly sleep for me. A man can pray for me when my dear one is dying, but he cannot grieve for me. Nay, rather, a man can pray with me, but he cannot possibly pray for me. A man can work with you in the church, but he cannot work for you. God has picked out a task for each one, and the other cannot do your task without leaving his own undone. "So we built the wall," we are told, because "all the people had a mind to work."

3. I plead for an every member giving church. It is a strange thing that many people, without realizing it, are living on the basis of ancient society in these modern days. Sir Henry Maine has pointed out that the unit of ancient society was the family, but the unit of modern society is the individual. Now, then, many modern Christians are living on the old family basis. They say something like this: "Oh, yes, I come of a good family. Oh, no, I am not a church member myself, but my father and mother have been for years. Why, we used to entertain the preachers in our home, etc." They evidently expect to get to Heaven on the basis of an ecclesiastical hotel run by their ancestors. Or again, they say: "No, I do not give to the church myself, but my father—he does. We do not want to bother with envelopes, but father gives a check once a year for the whole family," and so it goes. It reminds me of the old Gospel hymn, "Oh, to be nothing, nothing, only to lie at his feet." I think I would change it to read, "Oh, to be nothing, nothing, only to sit in dad's pew."

Did you ever think how the every member principle applies everywhere in daily life? How much do you suppose it would cost you to have printed for you a single copy of to-morrow's paper? It would be interesting to ask the editor how many hundred or thousand dollars it would cost him to get one copy; and yet, you can buy it for a penny. Why? Because of the every member idea, which means multiplication of littles. How much would you have to pay for a car-ride home from your office, if the company had laid several miles of track, and ordered one street car to take you home that once? And yet, you can ride for five cents, because of the every member plan. What would it cost you to have gas piped to your residence, or a telephone put in, or the services of the Electric Light Company? Suppose the grocer had to send to Europe for one box of imported sardines just for your family. Do you suppose you could buy it for a few cents? Could the United States Government carry your letter from Los Angeles to New York City for two cents, if it were the only one carried? No, all of these things are possible because of the co-operation of vast numbers of individuals.

So it is in the work of the Church. It is estimated that it costs us somewhere near five hundred dollars to put on a single Sunday's services here; and yet you can come in and sit in free seats, and give whatever you care to for the support of the work. Could you

do that anywhere else? No. And yet, people say all the Church wants is your money. No, my friends, that is not true; but what it wants to do today is this. We take you into our confidence and say: "Now, we have told you how much money we need, and what we need it for. We believe you do not want to be a parasite, but a participator. Settle the amount you wish to give between yourself and God. Neither the canvasser, nor the secretary, not anybody else will remember your gift. But whether it be three cents a Sunday or fifteen dollars a Sunday, give it individually and systematically and proportionally, as Paul suggested.

4. I plead for an every member witnessing church. I was impressed the other day in reading of a conversation between a Bishop in a certain foreign missionary field, and one of his workers. "How many missionaries have you in the field?" the Bishop asked. "Three thousand, sir," was the answer. "You misunderstand me," said the Bishop; "I did not ask how many converts you have, but how many missionaries?" "No, Bishop, I did not misunderstand you," was the reply; "we have three thousand missionaries, for every one of our converts is a missionary."

Would it not be a great thing for a pastor to say, "We have twenty-seven hundred personal workers in _____ church, for every member is a personal worker?" Dr. Hall learned in his work in Korea that every native who makes application for membership in the Christian Church there is asked, "How many others have you led to Christ?" and if he answers that he has led no one to Christ, he is not admitted into the Church. Think of it! What if every applicant for membership to our churches in this country were confronted by such a test as that!

May I tell you of a calculation that has been made showing the tremendous possibilities of the every member plan in soul winning? Suppose that there were just one person here today who was a follower of Christ, and that he were a soul winner. I mean, suppose he were the only Christian in this country. Suppose he went out from this church today, and tomorrow should win just one person to Christ, then on Tuesday he and his disciple should each win one other to Christ, and then on Wednesday each of these four should win four more, and thus day by day each disciple of Christ should win a single soul to the Saviour. How long do you suppose it would be before the entire population of our country would be confessed followers of Christ? Just about one month. If you question that calculation, figure it out for yourself.

To sum it all up, let us take for our motto for next year's work as a church these words of Scripture: "Every man," "every woman," "every child," "according to his ability."

Time to Prepare

A venerable lady was once asked her age. "Ninety-three," was the reply. "The Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet him."

Architects for God

REV. HARRY LATHROP REED, D. D., Auburn, N. Y.

Text: "So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." 1 Cor. 14:12. R. V.

Of course "edifying" is building. The emphasis is on "abound." Seek that ye may be builders with more than the average amount of building to your credit—prolific builders. It is a large ambition. Edifying and edifice are kindred words. Whenever the apostle Paul used edifying, I imagine he had edifice in mind. That is, he was a born builder, and he had a great love for building and for buildings. I have the fancy that tent-making was not Paul's trade by personal choice. Conditions at Tarsus with its large tent-cloth industry when he learned his trade, made that a natural trade for a Tarsian boy. But Paul speaks rather disparagingly of tents. He calls his weak, mortal body a tent. He looked forward to an edifice, a house not made with hands, eternal in the heavens. Perhaps if he had had his own way he would have been a builder by trade, a building engineer. At any rate, that is what he considered himself to be in his real vocation. By trade he was a tent-maker, by vocation he was a builder, and by natural aptitude and bent he was an architect and an engineer. He is always talking about buildings. We must not allow the word "edify" to disguise the meaning of "edifice." It is one of his favorite metaphors. It is not confined to Paul of course, in our New Testament writings. Jesus used it, Peter and Jude used it, but it is most characteristic of Paul. Whenever the word edify or edifying occurs, translate it into building terms.

There are four uses of the metaphor. That is, there are four phases of building in which he thinks we should all be interested seeking to abound in building.

I. The first is the building of the builder, the building up of one's self in personal, Christ-like character. We are more apt to call it "growth." But growth is a thing over which we have little control. We can influence it to a certain extent, hasten, retard or end it. We cannot cause it. One of the greatest mysteries in the world is the growth of a lily or a tree or a child. You cannot grow a plant; you cannot grow yourself. Growth belongs to God. But you can build.

And to build means to add constructively, till there is an edifice. A stick stuck in the ground is not a building. But you can put a few sticks together and make a fence. Then you become a builder. You can pile a few stones into a wall, and it is an edifice. Adding part to part to make a whole which did not exist before, that is the builder's art. Peter says, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." But this is the way he explains growing: God has laid the foundation and made possible the attainment of Christian character, therefore give all diligence on your part to add upon your faith. It is a wonderful example in addition, upon your faith moral stamina, and upon your moral stamina, knowledge, and upon your knowledge, self-control and upon self-control, patient hope,

and upon patient hope, reverence, and upon reverence, brotherly affection, and upon brotherly affection, love. That is genuine building. Count each one of these characteristics a stone, on which you can chisel and hew for a lifetime, trying to fit them into the temple of God, whose temple you yourself are.

II. Building up other builders. "Thy neighbor as thyself." There are others to be edified, to be built up. And here Paul lays a strong emphasis. There is a tremendous opportunity here to "abound in edifying." "Let us follow after things whereby we may edify one another." "Let each one of us please his neighbor for that which is good unto edifying." "Let no corrupt speech proceed out of your mouth, but such as is good for edifying." Here is a life-work in the building trade for everyone. It is illustrated in the home, where the parents are the builders, and every word, every act, every relationship is weighed. Will it build up? Will it break down? The building is slow; it is slow as growth. The progress of the building can be seen, if at all, only in the retrospect. But it is the ambition of the builder that counts.

Here and there you find a man, a woman, whose greeting upon the street, whose cheery word and cheering smile, whose conversation, whose presence even, is always uplifting, up-building. He abounds in edifying.

III. Building in the builder. "Coming unto Jesus who is a living stone, ye also as living stones are built, a spiritual house." The Cologne Cathedral was six hundred years in building; there were many and long interruptions of course. But think of the architect who could plan and begin to build an edifice which could not possibly be finished during his life. And of many of the great cathedrals of Europe the same is true. The original architect and builder built himself into the building, like a living stone, and left it for others to finish and enjoy. And isn't it a very good way, and a very Christian way, to look at life? To look at life as a whole? Some persons are discouraged because at the close of life they have so little to show for having lived. But what kind of a show do they want? The temple of God's church is a wonderful building. And every stone in the building is related to every other stone, and on each stone rest the stones that the next generation build. And ever the temple rises and becomes more beautiful. Living stones!

IV. Building up the building. The builder, building himself into the building. That is an incidental part of the builder's work. Of course he does that. But he is a builder on God's building which is the church. Like the man who could not see the forest for the trees, some people cannot see the Church for the churches. I often wish that we could all be caught up to the third heaven, like the Apostle Paul, or to some height where we could get, as he certainly got, a vision clear, perfect, glorious, not of the churches, but of the Church. Paul loved to think of the Church as God's

building and himself as one of the builders. In this same first letter to Corinth he says: "Let there be no rivalry of laborers—no jealousy between Apollos and Peter and Paul—nor between their followers. What is Apollos? What is Paul? Just ministers, servants, each doing the work God gave him to do. I planted the garden, Apollos watered it; but neither of us made it grow. God gave the growth. We are just God's fellow-workers and you, the church, are his garden, his farm." Then abruptly he changes the figure for his favorite, because we can ourselves build. "You are God's building. I laid the foundation. Another is building on it. We are all builders. But there is only one foundation, and that is Jesus Christ. Be sure it is on him you build. And then be sure your building is fireproof, that when the test comes—and the test of a building is fire,—that what you have built into it proves to be not wood or thatching of hay or stubble, but non-combustible gold and silver and precious stones."

It is a splendid ideal of a life work. And it is for each one of us, no matter what our business or profession. The vocation of every Christian is church building. And the material he builds into God's Cathedral, God's temple, God's Church, is lives.

And so in church worship, the music is edifying, the ritual is edifying, the Scriptures, the prayers, the sermon should be edifying, that is, building—building up. The teacher in the Sunday School is edifying, (never lose the significance of the word) and the prayer meeting is for edifying. The business of every leader in church work, of all elders and deacons, is edifying; and of every Christian, little and large, is edifying, edifying.

Just where in the building of God's temple we may be, just how far along the wonderful structure is, of course we do not know. The kingdom is like the mustard seed in its growth. And this is our one chance at life, our one opportunity to build with God. "Seek that ye may abound unto edifying."

The Boy Who Wasn't A Coward. Children's Sermon.

REV. ALFRED BARRATT, Sycamore, Pa.

Text: "My son, when sinners entice thee consent thou not." Prov. 1:10.

A foolish young man once vainly expressed himself in these words, "What a wonderful thing life would be if there were no temptations! As it is," he said, "each day brings with it so many temptations to evil that I am in hot water every hour. Oh for one day of freedom!"

A longing to be free from temptation is cowardly. All boys and girls are tempted. Temptation comes to test our strength, our faith, our love and our loyalty to Jesus Christ. But when we are tempted God knows all about our temptations, and he also knows just how hard it is for a boy or girl to face these temptations because "Jesus was tempted in all points like as we are, yet without sin." But as Jesus did not yield to temptation and thus won the victory over sin and Satan, "He is able to succor all that are tempted." So here is a word of comfort and cheer; that no boy or girl is expected to fight temptation single handed for he who has never been defeated is ever ready and willing to help us to win the victory. Satan knows this and it always makes his knees weak when he meets a boy or girl who says with confidence and courage "I am not alone, for Jesus is with me."

Perhaps you have read in the Old Testament how Satan tried to tempt Job, and when he discovered that Job had the presence of God with him he said to God, "Hast Thou not made a hedge about him on every side?" Satan declared the truth, and with a disheartened spirit he turned away from dear old Job.

Listen to this thrilling story about a boy who was tempted and because he would not yield to temptation his companions called him a coward. It was a very warm afternoon in the month of August. Not a breeze was stirring, and the birds were too lazy to sing. It was dark, dull, and gloomy, and it looked as if it

would turn to rain at any moment. Everybody seemed as though they just wanted to imitate the birds and keep quiet. But Fred Hatborn and his two companions, Dick and Will Haines, thought it was just a dandy time to go fishing. So all three boys went fishing. It was remarkable that they were able to catch so many trout and perch because it was not long before each boy had a good long string of fish, and Dick declared it was time to quit. "Let's go swimming," he suggested, "that will cool us off after our long walk." "All right," responded Will, but Fred to their astonishment, said he "couldn't do it." "Can't do it?" "Why not? Are you sick?" "What's the matter, old fellow? You never refused before?" "I know it," he replied, "but mother has been telling me of some boys who were drowned lately, and she made me promise not to go in swimming any more without her permission." "Stuff and nonsense," said Dick, "just as though it were any more dangerous now than it ever was! Women do have such silly notions these days, don't they, Will?" questioned Dick. "Indeed they have!" he replied. "I'd like to see myself tied to my mother's apron strings! She knows better than to make me promise things that I can't do. Why a boy can't help swimming in hot weather. It's just as natural for him as it is for the fish themselves. Come on, red, I'll help you off with your coat." Will meant just what he said, and because he was larger and stronger than Fred he had the boy's jacket off in a "jiffy." "Now, no more of that!" exclaimed Fred, drawing himself up with courage and dignity. "You and Dick may swim as long as you please and I will wait here for you, but I mean to keep my promise to my mother." When Will and Dick saw the set determination on Fred's face they knew they could not make him change his mind, so they called him a coward and told him with sarcasm they were mighty glad that they were made of better stuff.

What foolish boys they were to imagine that

they were manly when they were tempting another boy to do wrong? They must have forgotten that a boy shows himself to be noble and manly when he is brave enough to stand for the right, and to obey his mother.

Fred was contented to lay on the bank and was amused to see the grasshoppers jumping around about him. In a little while he heard a scream, a cry for help. Something had happened. Dick had taken suddenly ill, and had flung his arms around Will's neck to save himself. Will was a selfish boy and tried to loosen himself from his brother's grasp. He was afraid, he said afterwards, that if he had tried to help Dick he might be drowned, too. Fred knew that something was wrong, and springing to his feet made one leap into the water, and in

an instant was boldly making his way to his sinking companion. He was just in time. Dick was saved. Now then which of the two boys proved to be the coward, Will or Fred?

No boy is a coward when he obeys his mother. Other boys may laugh at you, and ridicule you when you take your stand for right, but a really manly boy can stand ridicule just as a soldier stands fire. Let every boy who hears this story learn the lesson that no boy can ever become a manly man if he disobeys his mother. Take the advice of the wise man: "My son, when sinners entice thee, consent thou not." If you heed this counsel you will surely make a big success in life. Remember it is always the best policy to obey your mother every time and all the time. Will you do this?

How to Evangelize Your Message II

EVANGELIST W. E. BEIDERWOLF

(Continued from December Expositor)

II. The Preacher's Message

1. As to its **content**. It should be, of course, the Gospel of Jesus.

If you preach this you will have power and a message the people will accept. And it is this message in its simplicity that the crowded churches are hearing today.

There is a field of legitimate criticism but not one preacher in 10,000 is ever called into it. Some day consecrated scholarship will give us its final conclusions, but you may be sure they will not in any way undermine our faith in Jesus Christ as God manifest in the flesh.

2. As to its **appeal**. This should be always to the individual as touching one or the other of the following three things.

(a) His own righteousness. This is of course an appeal to the Christian. We need orthopraxy as well as orthodoxy. The spirit of the world has crept into the church to an alarming degree. She is suffering from spiritual locomotor ataxia and she can't stand erect and be the power in the world she ought to be.

We think of the evangelist as one set apart primarily to call the unsaved to Christ but he has an important ministry to the church as well. Indeed Mr. Moody in the latter years of his life said he felt himself called more and more to preach to God's people, and he was engaged in a ministry primarily to the church when the summons came that called him into the presence of God. He spent his last years in founding schools to keep the youth of our land from straying into forbidden paths.

(b) His attitude toward God. This is of course the appeal to the unsaved. This is the peculiar glory of the evangelist's ministry. When Paul converted the Philippian jailer he did a greater work than Christ did when he raised Lazarus from the grave. If the church does not increase numerically she will dwindle and die. And young gentlemen, wherever your ministry may lie I covet for you the supreme joy of being a soul-winner, and I pity the preacher with all my heart who can be satisfied without it.

(c) His relation to society. This is the appeal for social service. Henry Van Dyke was not wrong when he said, "He who seeks for heaven alone to save his soul, may keep the path but will not reach the goal." Social service means serving society, and if a man is not saved for that, he is not saved at all. The call of God to the human soul is not, "Come and take it easy;" it is not, "Come and be carried to the skies on flowery beds of ease," but it is, "Come and serve," "Come and suffer;" not only, "Come and be saved," but "Come and be a saviour," and social service and evangelism are not in any sense antagonistic.

3. Its **construction**. I wish at this point only to emphasize a few things which I have found most helpful in my own experience.

(a) The first is simplicity. The evangelist must remember that his audiences are two kinds of people—some who can't think very profoundly because they haven't got the gray material to do it with, and some who have been on their feet all day at hard work and are too tired to think deeply. The first is true of your Sunday morning audience as well. Bear this in mind and remember that in trying to preach to please two or three wiseacres you'll likely let the biggest part of your congregation go starving.

Don't parade around in the pulpit on stilts. Get down on the earth and put the Bread of Life where the common people can get it. That's what Jesus did and they heard him gladly. Don't put the fodder too high. Jesus didn't say, "Feed my giraffes." He said, "Feed my sheep."

Don't try to be a rhetorical skyscraper. A little aeroplaning now and then may be permissible but don't stay up too long. Your crowd will miss you. Give the go-by to the lengthy and involved sentences and heavy style and tell the people what you want them to know in plain, simple, direct Anglo-Saxon. In doing so you will find that you will compel attention. And the preacher who does not compel attention ought to stop preaching and go to mending umbrellas.

(b) The second thing is that the sermon should be made for a purpose and not for its own sake. It should not be primarily a work of art. It could be icily regular and splendidly null. The question is, Does it do the business? Does it make Felix tremble? Does it make men and women sit up and take notice? If it doesn't do this, it is fit only to be cast out and trodden under foot or to be broken to pieces and made over.

If I expect to give an invitation or want to leave some especial impression I close with that part of the sermon best calculated to do it. Remember you are not preaching for bouquets but to glorify God and to win souls. A woman said to me at the close of a sermon, "That was such a beautiful sermon you preached." "Well," I said, "if that's all it was and God will forgive me, I'll never preach it again."

Somebody has said: "Evangelism means that sermons don't matter comparatively, and souls do." Shall I be accused of hopeless bigotry if I say that to me, and to some men I have known, the ambition to preach good sermons of a certain type—I will say conventional type—is the biggest temptation we ever get from the devil? I heartily believe that to appeal positively and directly to the conscience is the most effective way not only of winning souls, but incidentally of preaching good sermons.

(c) The third is the power of illustration. Don't be afraid of illustrations. The most intellectual man will wake up and pay attention when you use one.

I remember the disdain with which I once looked upon illustrations. At last there was to appear an evangelist who would be no mere story-teller. My appeal was to be wholly to the court of reason. I soon however discovered two things.

First, that I was succeeding admirably in putting my audience in about twenty minutes into the arms of nature's sweet restorer.

Second, that it takes far more genius and intelligence to use an illustration that illustrates, and use it rightly, than it does to ramble along with general remarks.

I then knocked my sermons full of holes and in each hole put a pane of the clearest glass I could find. For I remembered then what I had heard before—the words of Spurgeon, that "A sermon without illustrations is like a house without windows."

(d) The fourth is that the most effective sermon should be used even if not new. I have some sermons I have preached 200 times and I expect to preach them so long as my ministry lasts. I make that sermon a part of myself every time I preach it and the older it grows the more I delight in its delivery, just so God continues to put his seal upon its use.

It is folly to throw away a Damascus blade for an untried instrument merely to minister to one's intellectual pride.

4. Its delivery.

"How is it," said a preacher to a baseball pitcher, "that you make \$7000 a year doing that and I get only \$1000 preaching the Gospel?" "Oh," said the pitcher, "the difference is in the delivery." There are four things I will say:

(a) The voice should be natural. It's a

strange thing that so many preachers think they must have one tone of voice in the pulpit and another tone outside of it. There is a preacher's tone and many a preacher seems to think it is one of the main essentials of success, but it is about as useful to a preacher as a pair of crane's legs would be to a setting hen.

If a preacher went into a store and asked for a gallon of coal-oil in the same tone of voice that he lines out a hymn or reads the Scripture they would think he needed an operation above his eyes. What's the use of announcing with a hark-from-the-tomb-a-doleful-sound sort of voice that the Ladies' Home Missionary Society will meet next Thursday afternoon at the home of Mrs. Jonathan Snyder? And where's the sense of the pious whine we so often hear, if the preacher expects the people to pay any attention to what he is saying? Preach with the voice nature gave you.

(b) And then in the next place I would say, Let your style be conversational. An old preacher once said, "When I first began preaching I thought it was the thunder that killed, but after a while I found out that it was the lightning that was effective and since that time I've tried to thunder less and lighten more."

Noise is no evidence of effectiveness. Deep waters are silent. A lawyer talks to his jury and tells them what he wants them to know; a teacher does the same to his students. But some preachers, if there is the slightest excuse for italics, will stand on their toes, get red in the face, swell up in the neck, pull in their diaphragm and push out their chest and yell as if they were trying to reach the island of Madagascar by a wireless telephone that was out of order.

Cultivate the conversational tone. This was the charm and the power of Finney and of Spurgeon and indeed of all great and effective preachers.

(c) The third thing is that one's self should be forgotten. There are two kinds of self-consciousness that frequently obtain in the ministry. One is a disposition and the other is an inclination, and there is only one remedy for both.

There is the preacher who deliberately projects himself into the foreground of all he does and says. He steps in front of the cross and the people see that he's thinking of himself rather than his Lord and they pity him although he doesn't seem to know it. He preaches Henry Smith dignified instead of Jesus Christ crucified. As a general thing he's all front door; open the door and you're in the back yard.

The other form of self-consciousness is that which comes in spite of one's self. It's a very subtle thing with which you will all have to deal. When you are doing well there will be some evil influence ready to grab your hand and make it pat your own back. If you find yourself failing and the sermon doesn't grip, instead of remembering why you are preaching, you may find yourself conscious of the reputation you are making, and you'll begin to perspire and color up and lose control of yourself in an effort to redeem what you seem to think is a lost situation.

There is but one way to overcome—perhaps

a rather long way for some of us. It is the way of communion and prayer that shall lead us at last to lose ourselves so entirely in Him that we shall be willing even to fail for his sake, counting our own reputation as nothing if only both congregation and preacher shall "see no man save Jesus only."

(d) The last thing is the spirit of delivery. First. It should be earnest. The man in earnest always "gets there." Put him in a log cabin and he'll split rails to the White House. Put him in jail and he'll write "Pilgrim's Progress." Put out his eyes and he'll produce "Paradise Lost."

You might as well try to run a locomotive without steam as to think of making a sermon go without earnestness. Richard Sheridan said he often went to hear Rowland Hill preach because his words flowed hissing hot from his heart. Chalmers' main forte as a preacher and a college professor was his "blood-earnestness." "What we want," remarked a Chinese convert once, "is men with hot hearts to tell us of the love of Christ." "Be earnest," some one has said, "and the fire of your own soul

will kindle a flame in the souls of others." Recall what Garrick said to the preacher in explaining the difference in the size of their audience; said he to the preacher, "I act fiction as though it were truth; you preach truth as though it were fiction."

Second. The delivery should be in the demonstration of the Spirit and of power. What we said before we say again and shall repeat it—The preacher needs the tongue of fire.

I want to say in closing that I have not said anything this morning nor laid down a precept of any kind but that it has come back to me with something of a rebuke. I wish I could stand again at the beginning of my ministry. I believe I could do better work. But I want to commend these things to you and you to God and if when this short ministry among you is over we should not meet again until we meet in his presence, let us remember that we have met here this morning and talked together about the greatest work a man can do and I congratulate you upon being called to do it.

Great Texts and Their Treatment

THE CHURCH OF CHRIST

"Even as Christ loved the Church and gave himself for it." Eph. 5:25.

The Church of Christ was organized to publish the Good News of God's redeeming love revealed in Jesus Christ.

It seeks to gather men into the family and fellowship of God. In proportion as it succeeds it is establishing a new order of society dominated by the "Golden Rule" and the "Law of Love."

You should find it.

I. A refuge for the tempted where they may find deliverance from sin and strength to defeat the enemies of the soul.

II. A spiritual home where children of the Heavenly Father may hold fellowship one with another and enjoy a safe social life.

III. A school of religious education in which old and young are taught to reverence God and keep his commandments.

IV. A meeting house where one may go to hold communion with his Saviour and Lord and receive counsel and comfort.

V. An organized agency for marshalling the people of God and all their resources for the salvation of the world and the service of humanity.

SETTLING DOWN IN CHRIST

"Abide in me." John 15:4.

The Lord Jesus calls us to a settled life in his fellowship. But the difficulty is, our nature is so truant. The majority of us cannot settle down anywhere in anything. We are possessed of a spirit of restlessness, and we are the willing victims of constant change. We rush from one thing to another, and we do not tarry long enough at anything to make it disburse its treasure. It is a case of touch and go, out of

quiet entry and deep possession. And so it is in our supreme relationship to Christ. We are vagrants, knocking occasionally at his door. We are rovers, paying him infrequent visits. We do not settle down and abide in him.

I. It is a very practical and familiar word which the Master uses. It is used many times in the New Testament in its ordinary everyday relationship: "Zaccheus, come down, for today I must abide at thy house!" "Abide with us, for the day is far spent." Our Lord invites us to live in him. Many of us go so far as to make him our church, where we occasionally worship him. Or we make him our hospital in those seasons when calamity is upon us, and our life is all in pieces. Or we regard him as a kind of spiritual health-resort where we go now and again to take the medicinal waters. But we do not make him our home. We visit him, we do not live with him. We look in, but we do not abide.

II. And this it is, this want of a settled life, which makes our influence so capricious, and our service so broken. Our religious life is a series of incalculable spasms. It is like the eruptions of an irregular geyser, and not the ceaseless flowings of a noble river. And yet it is the river which provides the Scriptural symbol of a deep and healthy life. "Then had thy peace been like a river," abounding in great energy, splendid in its impressiveness, wonderful in its continuity.

III. Perhaps it may be truly said, even of our church life, that is too often a series of distractions which tend to make us erratic in spirit; and we wander about from cistern to cistern, just sipping of what is supposed to be the water of life, but having no abiding communion with the Spring. We need to settle down to deep and ever deepening fellowship

with our Lord. We must make our home in him if we would know the joy and peace and power of the Lord. In Christ is our salvation.—Rev. J. H. Jowett, D. D.

GOD'S TILLED LAND

"Ye are God's husbandry." 1 Cor. 3:9.

"God's husbandry," is a phrase that probably is not understood by very many. The marginal reading, however, makes it plain, for it states it to be "God's tilled land."

What a picture this makes for our thought! The Christian, worn with conflicts and wearied with the battle, nevertheless is the fruitful soil from which comes the harvest to supply the earth with spiritual fruit.

There are many lines of suggestion which can be derived from this thought, "God's Tilled Land."

I. There is the thought of the certainty of harvest which was promised to Noah, "While the earth remaineth, seedtime and harvest . . . shall not cease." And through the milleniums the promise is being fulfilled. Our land is rejoicing even now in another wonderful fulfillment of God's promise to the patriarch. Is it not true also concerning our Christian sowing and reaping? Does not our effort for the Master bring its rich fruition? Perhaps the soil is barren and the reaping sparse here and there, but is not the harvest being gathered?

II. It must be remembered, however, that "ye" are "God's tilled land." Does not this point to the fact that it is by personal effort and sacrifice and toil that the harvest is made a possibility?

The furrows of the plow, the diligence of the sower, the patience of the cultivator, the garnering of the reaper, all unite to bring in the harvest, and when it is safely brought in the tired soil and stubble remain, perhaps unlovely in appearance, but nevertheless the great foundation without which the harvest would be an impossibility.

III. It is this that Paul wants Christians to realize in their experience. Torn, plowed, harrowed, reaped—left bare and full of useless roots—yet absolutely essential to all future cultivation and growth. God's tilled land—that is the working Christian in every age and clime.

IV. In a previous verse St. Paul tells us another side of the truth when he shows the part God takes in the coming of the harvest: "I planted, Apollos watered, but God gave the increase." Is it not so with every farmer when he has put down his seed—he recognizes that God must do the rest?

V. The Church of God today needs to be shown that it is still a tilled land from which must come forth continual harvests. The word "cultivated" has a special meaning in agriculture, and that meaning must be adopted by all Christian workers. The field, which is the world, must be cultivated until it brings forth plentifully to the glory of God and the joy of the Master.—J. B. H.

ORGANS OF HUMANITY

"The members should have the same care one for another." 1 Cor. 12:25.

Every member of the body is to be the instrument of the body. One man is as the eye of the corporate body, and it is his sacred function to look and watch in the interests of the body. Another man is as an ear, and it is his holy office to be alert and listening in the interests of the body. Every member is to be a social minister.

I. No one's personality is to be used as an instrument of selfishness, but as an organ of humanity.

Now, it would seem as if the smaller circle is the realm of surest happiness and freedom. The wider the circle the larger will be the gathering ground of sorrows and cares. Might it not therefore be an act of worldly wisdom just to close our eyes and shut our ears, or exercise them only in the tiny area of our own affairs? "I want that widow well out of my ears, with her ailing and wailing!" Very well, just turn a deaf ear, and you make your escape. And that cry from Macedonia! How troublesome is this wail from the larger circle! And, if we heed it, it will probably lead to increased burdensomeness and fiercer persecution! The folk in Troas who do not hear the cry have the happier and easier lot. Very well, then; just close your ears, and very soon you will not hear the pathetic cry, and Macedonia will have ceased to exist. Surely, we have this way of escape! We can shut out the body and be at rest.

II. The reckoning is altogether false. In the smaller circle we may possibly find an ignoble case. But ease is not peace. Ease is just the indolence of the beast; peace is the holy restfulness of the saint. Ease is the stupor born of perverted relations; peace is the harmony of right relations. Ease is the condition of degeneracy; peace is the condition of growth. Whenever my power is used as an instrument of ease and selfishness, there is inevitable degradation. Everything shrinks in the smaller circle, yes, even my capacity for the enjoyment which I am so anxious to retain.

III. The larger circle is our purposed sphere and home. The cry from Macedonia may lead us into new distresses, but it will also lead us into newer wealth in human fellowship, and it will give us larger access into the unsearchable riches of Christ.—Rev. J. H. Jowett, D. D.

KEEPING A LIGHT FOR THE LOST

"Holding forth the word of life" Phil. 2:16.

It is difficult to realize that here in America there are great stretches of country in which travellers can be lost right out on the plains. President Gage, of Huron College, South Dakota, tells incidents that prove how true it is, for all that. One of the late settlers in the Rosebud County of that state told him of such an experience. He was hauling a load from a railroad point to his home one dark night. The snow was deep; the horses were tired; and he was off the trail. He had given up hope, when he climbed a hill and saw a light; and he adds, "I never took my eyes off that light until I reached it." People there often hang a lantern out before their houses so that lost travelers may find refuge. In spite of that it sometimes happens that no light is in sight, and life is lost.

I. But, if that is surprising as a bit of geography, it is not surprising to know how great the need is for lights to be shining in other senses for the sake of wandering, lost people. Plenty of people do not know the road home for their souls, their characters, their lives. Things get desperately dark around them. Their burden is crushing and they are off the trail. Out on the plains years ago a man was found dead within a few feet of a house; but there was no light, and he did not know the house was near. In cities and villages over the whole land there are people who are in agony of soul to find the way, who need to have a light shine out from somebody's life which will tell of refuge and safety.

II. Being lights of the world is being set on a hill, to be sure, but it is being set in the dark places of the world where men are lost also.

III. In the dark it does not take a very big light to guide to safety. And it does not take a conspicuous life to guide lost men home. It takes only a real light.—Rev. C. B. McAFree, D. D.

MANIFOLD GRACE

"Good stewards of the manifold grace of God." 1 Pet. 4:10.

Scientists tell us that electricity is yet in its infancy, but what a diversity of functions it already has. It lights our homes. It carries our messages along the city streets. It drives the huge machines of our factories. The housewife uses it to cook, to wash, to iron, to sweep. The physician uses it to heal his patients. Its phases are manifold. That is what Peter is saying about the grace of God; it too is many-phased, "manifold." It assumes no stereotyped form, it works by no prescribed rule, it is applied to no one condition of life. It is glorious in its diversity, meeting every need and condition of the soul of man.

I. "By grace ye are saved." But think of the manifoldness of salvation. There is no form of sin's diseases for which there is not healing through the grace of God. Between Mary Magdalene and Nicodemus, what a variety of types of sin! Shall the same gospel be preached to all? Shall the same power save them and bring them into fellowship with God? The same gospel, but preached in many tongues as at Pentecost; the same power, but operating in an endless variety of ways.

II. Grace is creative as well as redemptive, and it is as manifold in its creating as its redeeming power. It produces a life as varied as it is rich. The sun, shining on hill and wood and field and garden, tints and colors each leaf and flower with different hues, each plant absorbing of its light the color suited to its nature; the leaf green, the buttercup yellow, the lily white, the rose red, the violet blue, in endless variety. The generosity of a Zacchaeus, the purity of a Magdalene, the faith of a Thomas, the steadfastness of a Peter, the love of a John, the humility of a Paul, are some of the wondrous variety of graces the marvelous soul-garden of the New Testament presents.

III. But perhaps the manifoldness of grace

is revealed most of all in the channels through which it flows into life. God works through many media to redeem the soul of man and establish him in righteousness and perfect him in holiness. There are many voices that call us unto him, and many hands that lead us to his throne. John pictures the Holy City having gates opening into it from its four sides. The avenues of God lead every direction. His lines are cast to every field of human circumstance. This one comes to God through the gateway of a great sorrow, and that one comes along the highway of joy. He leads one by the golden chains of a mother's prayers, and he keeps another from sinning by the tender embraces of a little child. The manifoldness of his grace!

IV. Peter leads us a step farther. We are not merely recipients but "stewards" of the manifold grace of God. We are—to revert to the illustration with which we began—"distributing centres" of God's saving and sanctifying grace, "transmitters" of this many-phased energy. And the ways by which we fulfill our stewardship are as manifold and varied as the grace through which we have become his children in Christ Jesus.—Rev. N. A. MacEachern.

Resolutions, How Kept

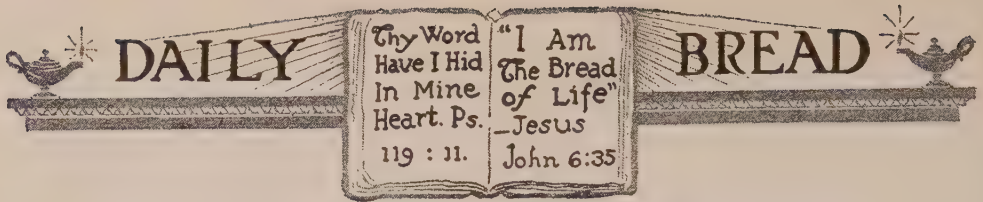
"You say to me," said Moody, "Well, but don't you think those things will come back? There is that cursed passion in my life; don't you think it will come back? I dare say it will; and, mind you, if your heart is empty—that is, if you only sent the Devil out by a pledge or by a resolution—and he comes back, he will come to the front door and he will say, 'Is there anybody inside?' and if there is silence he will go around to the back door and will cry, 'Is there anybody inside?' If there is silence, he will smash that door open through all your resolutions, and he will bring seven devils along with him, and he will fill your heart with riot and sin. But if, when he comes back, he says, 'Is anybody inside here?' and Christ says, 'I am here,' that is enough."

New Year Wishes

Lord Dundas, being wished a happy new year, replied, "It had need to be happier than the last; for I never knew one happy day in it." Wilberforce said, "The last year has been the happiest of my life." Romaine's new year's wish for his people was, "God grant that this may be a year famous for believing!"

Now or When?

On the outer wall of one of the towers of Beverly Minster is a quaint old dial with the pregnant legend, Now or When? A simple question it asks, silently, yet continuously—in the morning, at noon, at the setting of the sun—of all the dwellers in that place, of all the strangers that come there, of all the passers-by; a simple question, yet one deep in its suggestiveness. The New Year brings this question with force, and with many applications. Now or When?



JANUARY

Suggested readings for Sunday morning and evening services beginning at verse indicated and reading as far as desired.

Gal. 4:1—	Matt. 1:18—
Rom. 12:1—	Luke 2:41—
Rom. 12:6—	John 2:1—
Rom. 12:16—	Matt. 8:1—

BIBLE STORY FOR EVERY DAY—JANUARY

Story of Joshua

1. Exod. 17:8-16. Joshua Conquers Amalek.
2. Num. 13:17-33; 14:36. Two Brave Men.
3. Num. 27:15-23. Moses' Successor.
4. Josh. 1:1-11. Jehovah's Charge to Joshua.
5. Josh. 3:5-17. Crossing the Jordan.
6. Josh. 4:11-24. Memorial at Gilgal.
7. Josh. 5:10-15. The Angel of the Host.

The Story of Rahab

8. Josh. 2:1-13. Hiding the Spies.
9. Josh. 2:14-24. Sending Away the Spies.
10. Josh. 6:22-27. Saving Rahab and Her Family.

Story of Joshua—Continued

11. Josh. 6:1-11. Marching Round Jericho.
12. Josh. 6:12-20. Fall of Jericho.
13. Josh. 8:1-9. Ambush.
14. Josh. 8:10-29. Destruction of Ai.
15. Josh. 9:3-27. Stratagem of Gibeonites.
16. Josh. 10:1-27. Battle of Beth-horon.
17. Josh. 20:1-9. Cities of Refuge.
18. Josh. 22:1-9. Tribes Return to Tents.
19. Josh. 23:1-16. Joshua's Farewell.
20. Josh. 24:1-15. Joshua's Review.
21. Josh. 24:16-31. Covenant at Shechem.

Story of Gideon

22. Judges 6:1-10. Oppression by Midian.
23. Judges 6:11-40. Gideon Appointed Deliverer.
24. Judges 7:1-8. The Test of Drinking.
25. Judges 7:9-14. Gideon Visits the Camp.
26. Judges 7:15-25. Lamps, Pitchers and Trumpets.

Story of Jephthah

27. Judges 11:1-11. Jephthah Made Chief.
28. Judges 11:12-29. Jephthah's Daughter.
29. Judges 11:30-40. Jephthah's Daughter.
30. Judges 12:1-7. The Test of Speech.

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DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR—JANUARY

Expositor Bible-Reader's Calendar

1. Josh. 18-21. Mark 2:1-22.
2. Josh. 22-23. Mark 2:23-3:12.
3. Josh. 24—Judges 2:5. Mark 3:13-35.
4. Judges 2:6-3:31. Mark 4:1-20.
5. Judges 4-5. Mark 4:21-41.
6. Judges 6-7. Mark 5:1-20.
7. Judges 8-10:5. Mark 5:21-43.
8. Judges 10:6-12:15. Mark 6:1-29.
9. Judges 13-15. Mark 6:30-56.
10. Judges 16-18. Mark 7:1-23.
11. Judges 19-20. Mark 7:24-8:10.
12. Judges 21—Ruth 1. Mark 8:11-26.
13. Ruth 2-4. Mark 8:27-9:13.
14. 1 Sam. 1-2. Mark 9:14-32.
15. 1 Sam. 3-5. Mark 9:33-50.
16. 1 Sam. 6-9:14. Mark 10:1-31.
17. 1 Sam. 9:15-12:25. Mark 10:32-52.
18. 1 Sam. 13-14. Mark 11:1-26.
19. 1 Sam. 15-16. Mark 11:27-12:17.
20. 1 Sam. 17-18:5. Mark 12:18-44.
21. 1 Sam. 18:6-20. Mark 13.
22. 1 Sam. 21-24. Mark 14:1-26.
23. 1 Sam. 25-27. Mark 14:27-52.
24. 1 Sam. 28-31. Mark 14:53-72.
25. 2 Sam. 1-2. Mark 15:1-23.
26. 2 Sam. 3-5. Mark 15:24-47.
27. 2 Sam. 6-7. Mark 16.
28. 2 Sam. 8-11. Jude.
29. 2 Sam. 12-13. 1 Pet. 1.
30. 2 Sam. 14-15. 1 Pet. 2.
31. 2 Sam. 16-19:8. 1 Pet. 3.

THIRTY-SEVEN HIDDEN BOOKS OF THE BIBLE

While motoring in Palestine I met Chief Mejud, gesticulating wildly. His fez, raiment, and features were odd. I never saw so dismal a chief. On market-days he pumps alms from every one, a most common practice. A glance shows that he acts queerly. Excuse me for speaking so, but he was showing a crowd how they used to revel at Ionian bouts, and the brew seemed bad. A fakir was seated on a hummock, minus hose and skirt, and wearing as comic a hat as they make. He pointed up eternally toward a rudely carved letter J on a high cliff. His uplifted hand was stiff and numb. Erstwhile he held it thus for days. My companion excitedly cried: "See that J! Oh! Now I know we are near the ancient Ai! Was this Ai a holy place?" From answers given elsewhere I'll say not! We asked the age of the big stone J, "O, eleven centuries at least." I knew that in such a jam escort was necessary. Besides, our car stuck in a rut here. So, leaving the sedan, I elbowed nearer the fakir. A toothless hag gained access to his side, and

paused to rest herself. She hinted, "You have treasure?" To which I retorted: "Not I! Moth, you know, and rust, corrupt earthly store." Mejud expressed a wish to accompany us, but I decreed, "Thy party we will not annex, O dusky chief," I am at the work of tracing a cargo of lost tobacco. That's my job. To the chief's expression of sorrow over the tobacco loss, I answered, "It would all have gone up in smoke, anyway." My brother is a tramp (rover), B. S. from Harvard, too. His name is Eugene. Sister is nursing him now. They asked, "Where is the prodigal at?" I answered that it used to be incorrect to use "at" that way, but that the flu kept Eugene at home this year. It really is too bad, I, a home body, roaming the Orient, and he, a tramp, at home in bed!

Find the titles of thirty-seven books concealed in the above paragraph. The first is Judges—"Mejud gesticulating."—The Christian Endeavor World.

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(The above printed on cards will be furnished at cost, 40c per hundred, for use at church socials, etc. Expositor, Cleveland, O.)

Prayer Meeting Department

THE MID-WEEK SERVICE "The Ways"

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High way
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

—JOHN OXENHAM

I. WATCHMAN, TELL US OF THE NIGHT

Isaiah 21:11, 12.

Expository Notes

The brief Scripture selection is rather a motto than a passage for exposition, for they are confessedly very obscure verses. The phrases are attractive, appealing, but what the writer meant by them is very uncertain. The commentator's pages show such words as "obscure," "doubtful," "mysterious," "uncertain." No one knows positively what is being talked about, what the title means. The burden, or oracle, of Dumah. Who or what is Dumah? The general opinion is that it stands for Edom,—a punning reference to, or corruption of, the word Edom." This is substantiated by the use, in the second line, of the word. Seir, which was the mountainous district of Edom.

The Edomites were the descendants of Esau, hence of the same origin as the Jews, but they were never friendly neighbors. Obadiah charges that, at the time of the Babylonish captivity, the Edomites aided the conquerors and rejoiced over the calamity that befell Jerusalem. Ob. 10-15.

The picture is alluring. The prophet stands as a watchman on the wall, looking out into the night. From Mt. Seir in the far distant south comes a cry, twice repeated: "Watchman, what of the night? Not so much a question of the immediate conditions; that they may know themselves. But perhaps he, from his tower on the holy mount, may see farther than the questioner. Various colorings are thrown upon the question by a slight difference in rendering, yet in all it appears as an anxious, pathetic cry—"What remains of the night?" "How much of the night has passed?" "Watchman! will the night soon pass?"

There is more variation in the interpretations of the answer than there is concerning the question. One writer makes the prophet remember the conduct of the Edomites at the beginning of the captivity, and, believing himself the messenger of the Lord's avenging judgment, he answers grimly. "It is dawn to us, but night to you." Another commentator suggests that the prophet "foresees a transient gleam of prosperity to be followed by a new night of distress." But Prof. McFadyen is more hopeful in his rendering.

"The morning approacheth,
But still it is night."

Patience and hope are both to be exercised. As to the rest of the verse, probably the prophet would suggest that his answer may not be final; they can watch for later developments.

This little passage is a curious illustration of the power of picturesque words and appealing phrases over the human mind. In spite of the commentators' fog of uncertainty, everybody knows this striking question and answer, and with the inbred hopefulness of the human race, has given it the optimistic coloring.

But one thing stands out sure and positive, concerning this quotation from Isaiah, and that is, that on these words Sir John Bowring based one of the best-known and most exultant of our

missionary hymns. The music wedded to it was written by Dr. Lowell Mason. The poet and composer together have given us "one of the foremost of our missionary lyrics."

II. MEN WHO CAME BACK: JONAH

The Book of Jonah

Expository Notes

When we begin to read the little book of Jonah, with its abrupt and offhand mention of Jonah, we smother several questions in our minds. If one could read the story to us for the first time, we would probably stop him with the questions: "Well, who is this Jonah? Do you know anything more about him? Where was he in the beginning?"

Let us see if we can answer these questions. Turn to 2 Kings 14:23, 25. We find that we are reading the story of the reign of Jeroboam II, king of Israel, whose capital was Samaria. We see that he had a long and prosperous reign, extending the border of his kingdom to the north and east. In his time there was a prophet Jonah, son of Amittai. Is this the Jonah of the little book? As the man's name, and father's name, and his occupation, are the same, the presumption is that the two were one. The only other reference to Jonah is in the gospels, Matt. 12:39-41 and Luke 11:29, 30, 32, where the Lord compares himself and the Jews to Jonah and the Ninevites.

We know the story: how Jehovah sent Jonah to preach to the Ninevites, and he, hating the heathen Ninevites, fled in the opposite direction. But after disobedience trails penalty, and so Jonah found, After he had been delivered from the perils of the sea, a second command comes to him, and this time "he arose and went to Nineveh." In the dialect of the man of the street of today, Jonah "came back."

There are many conclusions to be drawn from this wonderful little book, which Dr. R. F. Horton says "touches the high-water mark of Old Testament theology." But we have to do with Jonah only, and his tardy and grudging obedience. Yes, Jonah "came back", but how? He went to Nineveh because he dared not do otherwise. He preached that Nineveh should be destroyed in forty days, and evidently cried with keen zest but with secret misgiving. For when the Ninevites repented the Lord stayed his hand, much to Jonah's dissatisfaction. He tells Jehovah, "I thought you would do this. That's why I didn't want to come in the first place." "And he was angry."

Jonah is a picture of the man who "comes back" under compulsion, who "comes back" in act, in body, but not in spirit. Jonah had a pretty good knowledge of both divine and human psychology. He knew that the Lord is merciful and "abundant in loving kindness", anxious to forgive men. He knew that the heathen Ninevites were ignorant of the right way. The king seems to have had a glimpse of the truth that God is not pleased with war and rapine and "violence." Assyria—the Ninevites—was the most ruthlessly cruel nation of antiquity. They have never been matched until the late war. But they repented, which was what Jonah did not want them to do. Supremely selfish, he did not want to think of the Ninevites sharing in Jehovah's love and care. His God was to be a God of the Jews alone. He was willing to proclaim the vengeance of Jehovah upon the Ninevites, but not to proclaim his mercy toward them.

Some men of today "come back" in that way. They may do good deeds but in a condescending or ungracious manner, with a hard and bitter spirit. If you "come back", see to it that you "come back", body, mind and soul.

Plan for Our Meeting

Ask one person to tell what is related of Jonah in other parts of the Bible than in the book that bears his name.

Ask another to give the story of Jonah as told in the book of Jonah.

Discuss the question of "coming back". When does a man really "come back"? May there be a form, missing the real thing? What is necessary for a man to "come back" in the eyes of the world? etc., etc.

III. MEN WHO CAME BACK: MARK

Acts 12:12, 25; Col. 4:10 m. c. only; Acts 13:4, 5; 13:13; Acts 15:36-40—; Col. 4:10, parenthetical clause, v. 11 l. c.; Philemon 24; 2 Tim. 4:11, last sentence.

Expository Notes

Acts 12:25, 25; Col. 4:10 m. c. only, Jerusalem. We first meet Mark as the son of a prominent woman in the Jerusalem church. When Saul and Barnabas returned to Antioch after taking the contribution of the richer Antioch Christians to the poorer brethren at Jerusalem, they took back with them this youth, John Mark. By reference to a letter written later we see that the families of Barnabas and Mark were related. Note that the "sister's son" of the King James version is changed to "cousin" in the Revision.

Acts 13:4, 5, Antioch. By the leading of the Holy Spirit, the church at Antioch sends out Barnabas and Saul with the mission of spreading the gospel in the world. They go to Cyprus, the old home of Barnabas. Here, Luke incidentally remarks that John Mark had come along as courier. They have a notable encounter with a sorcerer and win the proconsul to their cause.

Then Luke, without explanation, introduces the name Paul, and from now on places him at the head of the party instead of Barnabas.

Acts 13:13, Perga. They sail from Cyprus to Perga on the mainland. And here, as Luke rather curtly remarks, Mark left the party and went back to Jerusalem. No hint of any cause for his action is given. Was he a youth who has never been away from home before, and longs irresistibly for home and mother? Did he resent Paul's displacing his relative, Barnabas, as leader? Did his heart fail him at the perils before them as they entered that wild country—malaria on the sea-coast, rough mountain roads in the interior, "perils of rivers", "perils of robbers", etc? Or had his enthusiasm died out? Did he lack perseverance—steadfastness, Paul must have said? Anyway, Mark went home, much to the displeasure of Paul.

Acts 15:36-41, Antioch. Paul and Barnabas prepare to set out on a second tour. Barnabas would try Mark again; Paul will risk no more desertions; he will not trust again so dependable a youth. There was a hot dispute. Long time friends are separated by the fickle Mark. Luke is writing about real human men! Maybe the quarrel wasn't ideal. It was certainly of real life. But the result was that there were two missionary parties instead of one.

Col. 4:10, 11; Philemon 24; 2 Tim. 4:11. Paul held no grudge. His condemnation of Mark was from no personal slight, but because he "went not with them to the work."

Mark braced up and improved. He learned his lesson. He went back to "the work" and became useful and "came back" into Paul's favor. Turn to some of Paul's letters written years later. He writes to the Colossians as if they had heard about Mark before, and he urges them to be friendly toward him. Then he puts Mark in with two other men and calls them all three, "men who have been a comfort to me." Mark has "come back" some distance.

Writing to Philemon from Rome, Paul puts Mark into a list of "my fellow-workers." In his last letter to Timothy, not long before the end of his life, Paul is still more cordial in his commendation of Mark. He wants Timothy to bring Mark to him, and then he adds, "for he is useful to me for ministering." Quite a different

judgment from Paul's opinion of him at the close of the first missionary journey!

Mark "came back" in form and in spirit also. He not only is allowed to minister to Paul but to give to the world the most vivid story of the good news about Jesus Christ, the Son of God.

Dr. McLaren says: "Think of the two ends of this man's life—flying like a frightened hare from the very first suspicion of danger or difficulty, and at last made an evangelist to proclaim to the whole world the story of the Gospel of the Servant."

Plan for Our Meeting

Give the Scripture references to eight boys and girls of 'teen age. Have them read one by one as called for. Read only the part of the verse indicated.

If the youth are given something to do in prayer meeting, they may be gained as attendants there. Persons are interested in that for which they have some responsibility.

A prayer meeting based upon Bible characters or stories, and in which the Bibles are used, may help to get people interested in the Bible. It may give them a wider and more accurate knowledge than many now possess of the Scripture.

It may give them a new interest in the sacred book.

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IV.

A FRIEND OF THE SUSPECTED: BARNABAS

Expository Notes

Here are the facts concerning Barnabas as given in the book of Acts: 4:36, 37. His name was Joseph, a Levite of Cyprus, who made a large contribution to the "community chest" of the early church. 9:27. When the disciples at Jerusalem distrusted the sincerity of Paul's conversion, Barnabas stood by him and vouched for him. 11:19-26. The apostles sent Barnabas to Antioch to investigate the spread of the gospel among the Greeks. He countenanced the movement and brought Saul to guide it. 11:29, 30; 12:25. Barnabas and Saul become fellow-agents for Antioch. 13:1-3; 14:12. They are fellow-workers in spreading the gospel. 15:1, 2, 25. Again they are fellow-commissioners to Jerusalem. 15:36-49. This companionship is broken by a dispute over Mark.

Acts 11:24. Dr. J. H. Jowett has a study of "A Friend of the Suspected", based upon this characterization of Barnabas by Luke. He says in *The Congregationalist*:

Barnabas ministered among his brethren as the son of consolation. Whenever people were under a cloud he brought the light of cheer. Whenever they moved in timidity, by reason of suspicion, he brought the atmosphere of confidence.

How was his life related to God? First of all we are told he was "full of faith." The word "full" is strangely significant. And the second characteristic was that he was "full of the Holy Spirit." This is subsequent to the other. Faith is the willingness of the soul to receive the Holy Spirit. Faith implies that the soul is disposed to divine hospitality. It is willing to entertain the Lord. Barnabas was open to the Divine, and the Divine became his guest.

Now what should we expect such a man to be in his active life in the world? I characterize the life of this early apostle in one phrase. He was the friend of the suspected. First of all he was the friend of suspected individuals. Saul became a disciple of the Son of God. Now there is always a strange reluctance to believe in the goodness of people who have been reclaimed. We suspect that their apparent improvement may be only a fresh disguise of their vice. Their tears may be only part of their trickery. We say to ourselves:

"What is he up to now?" His conversion is regarded as a new make-up by an old actor. In some such way was the Apostle Paul regarded at his conversion. He might be seeking deeper intimacies in order that he might carry out malicious designs. "They were afraid and did not believe that he was a disciple." "Barnabas took him and brought him to the apostles."

And this is the kind of strengthening communion which thousands of converts need in our own day, especially those who are leaving behind them the record of glaring and notorious lives. They need the friendship of men who shield them from suspicion and who by their confidence nourish their frailty into hopeful strength.

For some years Saul vanishes from our sight. And then Barnabas came to Antioch, and when he saw the situation there he "departed to Tarsus to seek Saul."

It seems as though the Apostle Paul was twice saved by Barnabas to the services of the Christian Church. He brought him to Antioch and the great missionary crusade began. How much we are indebted to the folk who seek out the hidden people, the folk who fetch us out of our holes! There are thousands of people hiding away in forgotten corners, and Barnabas is needed to bring them to their places of ministry and service.

There is one other instance where Barnabas overwhelmed the suspicions of others and redeemed the defeated man from alienation. John Mark had become fearful. Whatever it was, Mark left the apostolic company and turned back. He at once became a child of suspicion. And at a later day, when a new enterprise was being commenced, "Paul thought not good to take him." But again Barnabas interposed and "took Mark." How much we are indebted to the gracious folk who are willing to give us a second chance! Who permit the fallen to try

again. There are multitudes of people who have broken their covenant, who have deserted to the foe, but who are longing to return to the old camp. Barnabas was the friend of just such longing souls. He was the helper of those who had failed. He was the advocate of the second chance.

But he was not only the friend of suspected individuals. He was the guardian of suspected causes. There were strange doings at Antioch which were reported to Jerusalem as the extension of the Kingdom of God. Great doubts arose as to its being genuine, and many looked upon it with severe suspicion. Barnabas was sent as a deputation of inquiry. And what is the record of the mission? "When he had seen the grace of God!" Barnabas' perceptions were clean and clear. He knew the old fruit even when he found it growing in a new garden. He recognized the old tokens of grace even when they were revealed in strange conditions. "When he had seen it he was glad." And these, too, are the folk we want in our own time. We need people who can see Christ when he appears in a new dress, who can discern the cause of the Kingdom when it shows itself in novel conditions. We need the spirit of candor and of consecrated expectancy, and for these we require the fullness of faith and the indwelling presence of the Holy Spirit. There is great work for Barnabas nowadays, for everywhere God is revealing himself in new and diverse manners, and watchful, faithful men will love his appearing.

Week of Prayer, January 1-7, 1922

To the Churches of Christ of America:

In the name of our Lord Jesus Christ, we again invite you to unite in the fellowship of prayer and intercession during the first week (January 1st to 7th) of 1922.

A world situation of great complexity still must be faced. A new world is being born. East and West the nations of the earth are in turmoil and trouble. There is deep social unrest, severe economic difficulties and widespread distress. Nation has risen against nation, and kingdom against kingdom; there have been famines and earthquakes in divers places.

At such a time we need to come very humbly to our Lord with the petition that he will "teach us how to pray." We cannot be content with words and forms; we need the right spirit and the gift of power. It has been sorrowfully said, not by an enemy, but by a friend, "The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession." Can we pray as Elijah did on Carmel, or our Lord in the Garden? Can we pray so that Heaven is opened, the Holy Ghost descends, and the voice of God is heard? Let us not be content until we have discovered the secret of prevailing prayer.

During the past year there has been world-wide inquiry amongst the disciples of Christ as to the possibility of closer outward and visible unity. We have found that many practical difficulties beset the path of those who are most anxious to find the right way, but prayer will be answered.

Meanwhile we rejoice that we can unite whole-heartedly in bowing at the Throne of Grace. We remember that special promises are given with respect to united prayer. We live busy lives, but careful husbandry of our time will give us full opportunity not only for secret waiting on God, but for coming together with one heart and one mind to make our requests known to him. On all such assemblies in the name of Christ, whether large or small, in whatever land, may the power of the Holy Spirit be richly poured forth!

We are,

Yours in the fellowship of Christ,
The Federal Council of the Churches
of Christ in America.

Sunday, January 1st, 1922: Topics and Texts for Sermons or Addresses

1. **From whom to Learn.** "Lord, teach us to pray." Luke 11:1.
2. **Co-operation.** "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.
3. **Faith.** "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.
4. **Conditions of Success.** "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.
5. **Persistence.** "Men ought always to pray, and not to faint." Luke 18:1. (Read Luke 11:5-13, Matt. 15:21-28).
6. **Intercession.** "All prayer and supplication for all the saints." Eph. 6:18. "I exhort that intercessions be made for all men; for kings and for all that are in authority." I Tim. 2:1, 2.

Monday, January 2nd, 1922: Thanksgiving and Confession

THANKSGIVING—

For the possibilities of prayer.
For all who are serving Christ in all lands.
For the opening of the world to the Gospel.
For the desire for unity amongst the churches.
For signs of spiritual awakening and revival at home and abroad.

CONFESSION—

Of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service.
Of acquiescence in spiritual weakness and defeat.
Of conformity to the world, and love of money, or pleasure, or ease.
Of unbrotherliness amongst men and nations.
SCRIPTURE READINGS—Psalm 145; Isaiah 64; Matt. 24:3-14; Colossians 1:9-23.

Tuesday, January 3rd, 1922: The Church Universal

THANKSGIVING—

For the abiding witness, in spite of much frailty, of the redeemed church.

For all whom, in our own day, the Lord is adding to the church.

For the noble army of martyrs.

PRAYER—

That our corporate sins and failures may be forgiven.

That all who profess and call themselves Christians may have a transforming experience of God in Christ.

That all preachers of the Gospel may be endowed with power from on high.

That the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God.

That to the church there may be given a clear message to the age, with the spirit of power and love in making it known.

That the influence of the church in all matters social and political may be for the glory of Christ.

That clearer light on the path toward fuller unity may be granted.

SCRIPTURE READINGS—

Isaiah 55; Colossians 1:14-23; Acts 2:37-47; Hebrews 11:32—12:3.

Wednesday, January 4th, 1922: Nations and Their Leaders PENITENCE—

For all arrogance, covetousness, injustice, or falsehood, in international affairs.

For all failure of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.

PRAYER—

For the time when there shall be war no more, and for the coming of the Kingdom and reign of Christ in all the affairs of men.

That God will strengthen and guide all movements towards the fellowship of Nations.

That America may lead the way in the disarmament of the World.

For nations where new conditions have arisen, particularly the new nations of Europe, India and China, and the Near and Middle East, that they may be delivered from all racial hatreds and class pride.

That the hearts of nations that have been at war may be cleansed from the passion of revenge.

That famine-stricken lands may again be blessed with plenty.

That in the economic reconstruction of society the law of Christ may be fulfilled.

For all employers and employees, and all labor movements and democracies of our day, that they may own Christ as Lord.

That the press of the world may be used to establish truth and justice.

SCRIPTURE READINGS—

Psalms 24; Jonah 3; Acts 17:22-31; Revelation 21:1-7.

Thursday, January 5th, 1922—Foreign Missions THANKSGIVING—

For mass movements in India and West Africa, and for all who have turned to God in Christ.

For the gifts of Christian people, and for the dedication of young life to missionary service.

PRAYER—

For all missionary boards of administration that they may combine courage with wisdom.

For missionaries, that both by their life and doctrine they may let their light shine before men; that they may be preserved from danger, and may be helped to understand the spirit of the people amongst whom they labor.

For all educational, medical, and industrial missions, that in all things Christ may have the pre-eminence.

For the Moslem world, and for all who have not yet come into the Light of Jesus Christ.

For all Bible Societies and their agents.

For increase of understanding of, and of spiritual sympathy with, the missionary movements in all Churches.

For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.

SCRIPTURE READINGS—

Jeremiah 10:1-16; Isaiah 35; Luke 4:16-30; Acts 16:9-15.

Friday, January 6th, 1922—Christian Education and the Christian Home

PRAYER—

For universities, colleges and schools, that all learning may be subservient to the Will of God and be dedicated to His service.

For all families, that they may be homes of pure love.

For the increase of the practice of daily family worship.

That the sacredness of marriage may be upheld.

For young men and women facing the call of the new age, and all agencies seeking their moral and spiritual welfare.

For all Sunday School teachers that they may seek the early conversion of the young.

SCRIPTURE READINGS—

Ruth 1:1-8, 14-17; Mal. 3:16—4:6; Matthew 19:13-22.

Saturday, January 7th, 1922: Home Missions

PRAYER—

For all home missions, and for more workers who in the power of the Holy Ghost can teach of Jesus Christ, the Mighty to save.

For increased realization of the duty of personal evangelism.

For those seeking the suppression of national vices and the laying aside of besetting sins.

For the uplifting of the fallen and the conversion of the heedless.

For the maintenance of the Lord's Day as a day of rest and worship.

For the carrying of the spirit of Christ into every phase of our social life.

SCRIPTURE READINGS—

Psalms 2; Isaiah 61; Luke 14:12-24; Rom. 11:33-36.

"Artistic Entrances to Churches"

would be appropriate title for the handsomely illustrated catalogue of the W. L. Clark Co., 540 Pearl St., New York City. It shows the entrance to a dozen beautiful churches, from the "Church of the Presidents" at Washington, to Grace Church, Kansas City. It is photographic evidence that the Unitype Bulletin does not detract from the beauty of any church, and that the most exclusive churches as well as others find it an excellent means of securing publicity.

Those who have read David James Burrell's sermons in The Expositor can understand how effective a calendar would be containing sayings selected from his sermons preached during the past ten years. Merce Boyer, 1 W. 29th St., New York, has prepared this calendar for the Y. W. A. of the church and it may be had for \$1.00, a splendid New Year's gift.

STRANGE! IS IT NOT

1. Does it seem strange, that Strange should act so strangely?
When Simon Black should act so strange to him;
What strange perverted notions men can cherish?
What dark inflated beings some men seem?
2. What Preacher who has preached the gospel story,
And suffered hardship as a soldier true,
But has met Simon and his crooked double,
Or some one else of that cantankerous crew.
3. Quite right you are Sir Francis, in your action,
Better to quit than yield to senseless cant,
Better to move to other fields of labor
Than give to folks like Simon what they want.

Is the World Growing Better?

"THE CONQUERING CHRIST."

Richard Morris was hesitating between the ministry and the life of a business man.

Richard's father was a minister, and one evening he frankly confessed his growing distrust of his personal faith, and especially of the real power of Jesus in a world that is full of tremendous evil.

The father was a wise man; he calmly said:

"Will you honestly accept proof that Christianity is the greatest power in the world today if I can give it to you?"

"I certainly will, father; that is what I want."

"Well, then, do we have any terrible sins or vices here on earth now that were not here when Jesus was born?"

The young man hesitated.

"I don't know of any."

"When Jesus was born there were drunkenness, slavery, impurity, greed, cruelty, child labor, tramping on womanhood, war, and every phase of human selfishness. Does not history show that?"

"Yes, beyond a doubt."

"Is it not also true that, although these

wrongs still exist, there is a deep and earnest protest against every one of them?"

"Yes, that is so."

"From whom do those protests come?"

The son was silent. He had studied history carefully, and saw what his father's argument was.

"Does it not come almost entirely from Christians, from people who have known the name of Jesus? Can you think of a single group of suffering humanity anywhere today that some other group is not trying to help, to life up, to heal?"

"No, father, I cannot."

"At the heart of the world's best life you will always find the spirit of Jesus Christ. Once there was no protest, or very little, against the wrongs that are done in the world. Now there is a mighty protest. Christianity has wrought this miracle. It is creating new standards of life among men. You cannot account for all the wonderful changes in the heart of man except through Jesus and the religion He taught."

And after a long silence the son answered quietly, "I see that, father."—Youth's Companion.

Very Effective Use of the "World Growing Better Expositor"

We held here an original and unique service that proved to be most attractive and helpful and I pass it on for the benefit of other readers of your helpful magazine.

After the opening service of song and prayer the lights were dimmed and an ancient watchman was met at the chancel by a company of ancient travellers who asked in the language of the hymn, "Watchman, tell us of the night," and the watchman replied in the hymn language. When the travellers retired the pastor, the herald, stepped forward and asked: "Have you other signs of promise than those you gave the ancient travellers?" The watchman gave them one by one and the pastor enlarged upon them.

The January Expositor for '18 and '19 gives abundant material under the heading, "Is the World Growing Better?" The matter was carefully arranged with the watchman before the service. At the close the choir sang, "Go Forward, Christian Soldier" and the audience responded immediately in the same tune "Lead On, O King Eternal." In preparation the room was decorated with a large star in a prominent place for use in the opening dialogue. This plan could be changed to suit any church or the taste of any pastor and would prove most impressive.

E. E. WELLS, Attleboro, Mass.

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A NEWSPAPER MAN'S IMPRESSIONS

On the day that the Conference of the Powers on the Limitation of Armaments opened in Washington, the Washington correspondent of a Cleveland daily paper thus commented:

As the doors of the epoch-making world conference on the limitation of armaments swung open today there prevailed in the national capital a tense, emotional, almost religious feeling that before these doors finally close "Peace on earth, good will to men" will be nearer achieved than at any time since the angels heralded the birth of Christ at Bethlehem.

Coupled with the declaration in London of David Lloyd George, prime minister of England, that the convening of this conference may prove to be the greatest event in 1,900 years, the passionate assertion of President Harding, at Arlington cemetery, that "there must be, there shall be the commanding voice of a conscious

civilization against armed warfare," has acquired a compelling force.

The Christian ideal has supplanted the economic argument for the time. Brotherhood of man, the sacredness of human life, has cast into the background, temporarily at least, the more sordid consideration of increased taxes and the high cost of battleships.

President Harding dramatically emphasized this by ending his memorable address at the grave of the unknown hero with the Lord's prayer, in which the great crowd, both inside and outside the amphitheatre, fervently joined. Churches all over America and throughout the world, regardless of denomination, faith or creed, have contributed mightily to the transformation and their power is being increasingly felt in Washington.

All Protestant churches in this city will be open every day next week for special services of prayer for the complete success of the conference. It was through the appeal of the Federal Council of Churches of Christ in America that the President issued his proclamation calling upon the people of this country to bow in prayer as the conference opens.

Catholic churches and organizations have joined their powerful influences to the movement and given it tremendous impetus. Jewish congregations everywhere have added a fervor unsurpassed by any religious sect.

Delegates from Great Britain, France and Italy have admitted themselves amazed at this dominant religious note in Washington, but declare it the best augury for the conference's success. Even the "hard boiled," cynical diplomats confess it is a propitious change from the atmosphere of intrigue, suspicion and vindictiveness which permeated Paris while the peace conference was in session.—Cleveland Plain Dealer.

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A LONG COMPARISON

Still the world is slowly being Christianized. What are the signs of it? They are easily seen if we make long comparisons—the apostles' days with our own, for example. Christianity has changed the status of women. It has abolished slavery. It has banished the duel. It has created innumerable benevolent instrumentalities like the Red Cross hospitals (unknown outside the Christian world), it has made human life sacred, opened asylums, reformed prison

treatment, further education, brought a new spirit of brotherhood into the world, created new national and international ideals, and today is insisting on the Golden Rule in industry. The creation of a public conscience is entirely due to the influence of Christian ideals. Political liberty and equality root in Christ's principles.

The work of Christianizing the world is far from completed. Great territories are practically without Christians. The church's task is a gigantic one. It is hindered because the bulk of Christians fail to see their duty.

But it will be done in time. God is patient. The years of eternity are his. He does not hurry.

But the prophecy of the Bible is that what is now the possession of the few may become the property of all mankind. It can be made universal only by a universal change of heart. Thus we are thrown back on the simple gospel as the means of Christianizing the world.—Christian Endeavor World.

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THE MIGHT OF PUBLIC OPINION

Public opinion is fast becoming mightier than armies or navies. It accounts for the defeat of Germany in the World War. It will, in time, determine the solution of the perplexing post-war problems. Statesmen realize this.

A leader of the British Empire, Jan Smuts, of South Africa, recently told De Valera that the success of his cause depends upon public opinion outside of both Ireland and England.

From this point of view every local controversy becomes a matter on which the whole world has a right to pronounce an opinion. Not what Germany wants or what Poland wants, but what the world believes to be fair, will ultimately happen to upper Silesia. America and Japan are not the only nations concerned with the settlement of the question of Yap or of immigration into California. Neither the Government at Washington or that at Tokio dares or desires to assert itself on these controverted points in a fashion that would affront the convictions of civilization. For a nation to defy enlightened public opinion today is as suicidal as for an individual to disregard what his neighbors think of him.

Such being the actual and potential influence of public opinion it is reassuring to hear so eminent an authority as Ex-Secretary Root say, "In all my public experience I have never known the interest to be so great in questions of right and wrong, of expediency and of wisdom in international affairs, as it is today." Mr. Root is right. Undoubtedly public opinion in many places needs to be better informed, and everywhere it needs steadyng. But even with our present inadequate sources of information, and even with the ever-present danger that the populace at a given moment may be swayed by gusts of passion and intolerance, the public mind in our generation has registered its clear judgment on matters that a few centuries ago were either condoned or debated.

Duelling, profiteering, cut-throat competition, gambling, the open drinking saloon, have been put under a ban from which they will never escape. Looking backward over nineteen centuries the growth of an enlightened and righteous public opinion is as astonishing as it is gratifying. Every time we read the story of the beheading of John the Baptist we marvel not so much at the brutality of the act but at the absence of any indignation on the part of the people then living in Palestine. Suppose President Harding should visit Atlanta and should be so pleased with the dancing of a woman delegated to entertain him as to promise her what she wished. And suppose that she requested the head of Eugene V. Debs on a platter, and he at once ordered the keeper of the penitentiary to gratify her whim! Such a dastardly act would horrify mankind. Its perpetrator would be overwhelmed by torrents of indignation arising in every part of the world,

every class in society. But when Herod thus treated the fore-runner of Jesus, apparently nobody cared, except his disciples and Jesus. That was the way kings were in the habit of behaving. The change in the public temper since those days registers the tremendous revolution effected as Christ's valuations of men, women and children have found their way into the thinking of the world.

Yet we still have a long way to go before accepted and dominating standards of judgment reflect the full circle of Jesus' ideals with regard to personal behavior and human relationships. In many sections lynching and bootlegging are not withstood by any firm body of public sentiment asserting itself so strongly as to overawe those who are breaking the laws of the land or taking the execution of them out of the hands of constituted authorities. Fierce racial antipathies are not counteracted by the demand for fair treatment whatever the color of a man's skin or the dialect in which he speaks. The flamboyant proclamation of a gospel of narrow nationalism is not drowned by a chorus of voices singing the praises of a sensible internationalism. Public opinion has risen to a certain commendable level, but it must rise higher.

Who are the makers of this more enlightened, more tolerant, more effective public sentiment? The press, the pulpit, the home, the church, the school exert a tremendous influence. But not all the parents, schools, churches and newspapers in the land can relieve the individual of his share of responsibility for the general level of public opinion. Every time a man speaks in defense of an unpopular but righteous cause, every time a woman induces a friend to think more candidly with regard to some mooted question, every time a man denounces and exposes illicit liquor selling instead of winking at it, every time a man says, "Give the Negro or the foreigner a fair chance," he is helping to form an intelligent, forward-looking and ultimately irresistible public opinion.

That is the way in which we got rid of slavery and the open saloon. At the beginning only a few intrepid spirits, derided by the majority of their fellow citizens, thought the thing could be done. But they held on until others got the vision. So in the future, dire poverty, peonage, crookedness in business, the filthy streak in public amusements, strife between nation and nation, between class and class, and man's inhumanity to man are doomed. God will not blast them by a single stroke of his wrath. They will give way before the slow but certain advance of public opinion informed and energized by the gospel of his Son—H. A. Bridgman in The Congregationalist.

THE WORLD'S ADVANCE

Few realize how entirely modern is the notion of progress and how well the world got along without it. None of the great Greeks thought of themselves as living in a progressive age. For them the golden age was in the past. In the time of Homer the race had degenerated until two men could not lift the stone that Ajax threw; when Virgil wrote it took eight. As in prowess, so in intellect Virgil envied Homer, and Dante envied Virgil; while artists of the Renaissance took their inferiority to the ancients for granted. Yet no more buoyant and helpful work was ever done than by those men who thought of themselves as puny pigmies as compared with the heroes of old. Even now only a small part of the race has any faith in progress as a fact or a possibility. The millions of the East still hold to the dogma of the Eternal Recurrence, the idea that life is a wheel going round and round in endless repetition with no forward movement.

Looking back into the past, science has traced man up a long, slow, tragic ascent, from a hunter of animals hardly less wild than himself to a user of tools, a maker of arts, a contriver of philosophies, a builder of nations. Not unnaturally such a vision has altered our whole outlook and expectation with regard to our race and its destiny. Having climbed out

of such a depth, we can see no limit to its advance in the ages that lie ahead.

But too often, alas, we imagine that progress will come whether we seek it or not, and that though things are wrong they somehow right themselves; as if evolution were automatic. But that is not so. Progress is not a universal law for all times and all societies, as history has shown us many times. Devolution is as much a law as evolution, and even as to our own time the facts are not all on one side.

Of twenty-seven men of supreme genius in human history, a recent writer finds ten of them in ancient Athens, implying that if intellect be the test of progress, we have hardly advanced since the fall of Greece. Yet surely the true criterion of progress is not so much the genius of a few as the higher average of intelligence among the many. It is easy to idealize the past. History, like a mirage, leaves the nether side of life in the shadow. It is not fair to set virtues of a distant time, glamorized by poetry, over against the vices of today.

The Renaissance was an unparalleled awakening of the human intellect—an age of giants in art, letters, and science—yet probably there has never been an age of more extreme depravity in other ways. Not all the intellectual activity and splendor of that period prevented men from behaving like devils to one another. Men now living have seen the downfall of slavery, the victory of temperance over wide areas, the rights of childhood recognized, a new mercy to dumb brutes, and a different attitude toward the criminal, as well as an amazing development of philanthropy; and he must be a hardened pessimist who can face such facts and despair.

Perhaps our greatest moral advance is that we now see that wrong is none the less wrong when done by a king, a state, or a church. Huge evils which the past accepted as a part of the order of things now rise up before us in horror, and must be abolished. One writer says that an age must be judged, morally, not by its utterances, but by its tolerances, by what it takes for granted. His words are:

"When any one tells me that history affords no proof of the moral progress of mankind, I know that, though he may have read history books, he has not read literature to any purpose. It is nothing to the point that there were moral heroes in ancient times. There were happily scores of them. It is the general opinion of mankind, judged by the things it took for granted, which is the test of contemporary morals, and for this we must read literature with a vigilant eye. . . . There is not a Roman or a Greek, a schoolman or a pietist of mediaeval times, a Catholic or a Protestant of the Age of the Reformation, a jurist, a historian, or a poet of the Renaissance, who does not complacently accept moral assumptions which are repulsive to the modern mind. . . . Outbreaks of savagery and even persecution are possible in modern times, but the world does not consent."

Judged by this test, a vast gulf separates us from the classical world, in spite of the noble utterances of Plato, Cicero and Aurelius. We have had savagery in the last seven years as God wots, but more intense than the hatreds left by the war is the hatred of war itself; and with it has come a conviction, if not a determination, new upon the earth, to make an end of it.

A sense of unity, of solidarity grows betimes, deepened rather than destroyed by the world-war, since it involved us in a community of calamity. Our hope lies in the collective effort of humanity, which as yet is but dimly aware of its oneness, and has not yet imagined, much less formulated, what it might do if it worked with one purpose and together. Timidly, tentatively, with many fears and suspicions, races and peoples are beginning for the first time to sit together in conclave, and to take counsel in behalf of the common good. What may not be hoped of men once they do learn to live with their fellows and work for one end? Even now, though our vision is somewhat clouded by dismaying difficulties and entangling details,

we do see a better world at least in outline; and nothing is plainer than that if we are to reach it we must have the finest minds of the whole race. Either we shall win it together or not at all.—Joseph Fort Newton in *The Christian Century*.

CAPITAL A BENEFIT TO ALL

I recently read a statement by George E. Roberts which illustrates in a concrete way a point which we have been trying to emphasize in this magazine. Mr. Roberts says:

"I remember when I was a boy in school there was a picture in one of my school books of the Victoria bridge over the St. Lawrence River at Montreal, then considered one of the engineering wonders of the world.

"That bridge was torn down just about the time that Mr. Carnegie retired from business, and a new bridge was built on the abutments, which were somewhat extended.

"The old bridge was 16 feet wide and carried a single railway track.

"The new bridge was 64 feet wide and carried two railroad tracks, two street car tracks, and a wagon way.

"The old superstructure cost three million dollars; the new cost one and a half million dollars, and the period between the two bridges covered almost exactly the time of Andrew Carnegie's career in the iron and steel business.

"This is the service of capital; it is the result of having capital at the command of a man of enterprise and with the genius of management.

"Mr. Carnegie never could have accomplished what he did without the use of the profits which he was able to gather by means of the new methods which he introduced.

"His enterprise would have been checked and his accomplishments comparatively small if when his capital reached, say, \$100,000, or even \$1,000,000, the Government had stepped in and required that all further accumulations should go into the public treasury.

"And yet his additional accumulations all went to the public benefit, even more effectively than if they had been paid into the treasury."—*The William Feather Magazine*, Cleveland, Ohio.

HOW TO DO WITHOUT WORK

G. A. Birmingham in "Adventures of the Night," published by Geo. H. Doran Co., solves the economic problem as follows:

Then came the long and tiresome business of getting the net ready for a fresh cast. The fish were gathered into heaps and packed into two sacks, fetched from the hut where the net was stored. A few dog-fish were flung far up the beach and left to die. Star-fish, sea urchins and tangles of torn weed were dragged out of the net and thrown aside. It was impossible to disentangle the crabs from the meshes. They were trodden to pulp by the men's boots. Then the net and all its gear, heavy with sea-water, was gathered into piles or coiled. This was hard work, as hard as the hauling, and much more wetting. I had no great skill at it, and the ordering of the ropes and floats and weights of a tangled net is confusing work in the dark. Besides, I was tired. I moved up the beach and sat on a stone by myself.

Below me, moving slowly in the dim darkness of the summer night, were the toiling men. Below them the waves broke, slowly, heavily, on the sand, making a broadening and narrowing belt of gray-white foam. Beyond lay the calm, black sea.

I fell to wondering how the economic doctrines of our new Labour Party would work out when men like the Inisheeny islanders come to apply them to the conditions of their lives. Knowledge and ideas spread slowly, but sooner or later my friends the Flanagan's will learn the truths which their toiling brethren in the great English industrial districts have discov-

ered, on which our brave new world is to be built up. Already it is beginning to be understood, even on Inisheeny, that work is an evil thing. No man, however, ignorant, can regard the hauling the wet ropes of a heavy net as good or pleasant, especially if the hauling is done at night. Some day the Flanagans will learn that work is not only an evil, but a wholly unnecessary evil, imposed on poor man by capitalism and other tyrannous powers. They will find out, as the laboring masses have found out everywhere else, that work can be diminished, and in the end totally abolished by a wise system of doing as little as possible, and by breaking out once a month or so into the total idleness of strikes. Reactionary economists, seated comfortably in their well-warmed rooms, will say that the people of Inisheeny are too close to nature to practice the "ca' canny" system of work, or to strike with any hope of success. How, these wise fools will ask, can men fight natural laws? Will the soil and the sea be intimidated by the threat of a general strike? Such arguments sound plausible, but are fundamentally unsound. The history of man's life on this planet is the history of his gradual triumph over these same powerful, seemingly immutable laws of nature. Will Labour, catching the torch from the falling hands of capitalists, fail to run the race to its triumphant end? Doubtless, the Flanagans will suffer, as all pioneers must suffer, martyrs to the new faith. But they will win through. They, or their children after them, will make it plain to the sea that they are not content to be toiling slaves, and to the tyrannous earth that it cannot for ever be watered by their sweat. Then the fish will of their own accord come swimming to the land, and there will be no more tugging at wet ropes. Then potatoes will grow spontaneously, in untilled ground without being sowed.

ARE WOMEN GROWING BETTER?

"The Americanization of Edward Bok," published by Charles Scribner's Sons, and winner of the Pulitzer prize for the best American biography teaching patriotism, gives the story of The Ladies' Home Journal crusade against women for wearing aigrettes. Bok had been told of the cruel torture of the mother-heron who produced the beautiful aigrette only in her period of maternity and who was cruelly slaughtered, usually left to die slowly, rather than killed, leaving her whole nest of baby birds to starve while awaiting the mother-bird that would never return.

Bok collected photographs of the butchery of the mother and the starvation of the little ones. He had the most graphic text written. He felt certain that the mere publication of the facts and the photos would arouse the mother instinct in every woman and put a stop to the wearing of the highly prized feather.

Letters poured in from Audubon societies, lovers of birds and some women filled with the humanitarian instinct. But he knew that the remedy lay not with these few, the solution lay with the larger circle of American womanhood from which he did not hear.

He waited for results. They came. After four months he learned from the inside of the importing houses which dealt in the largest stocks of aigrettes that the demand for the feather had more than quadrupled. Bok was dumbfounded.

He traced the sales from wholesaler through retailer to the customers and in all except two cases they were readers of the Journal and had seen the gruesome pictures and in spite of their knowledge had purchased these emblems of suffering. They were women of supposedly high character.

One of his women friends said: "I grant your arguments of mother-instinct, and it naturally weighs with any woman, but it does not tip the scale against her possession of such an ornament. The feminine nature craves outer adornment and will secure it at any cost, even of suffering. I wish the heron-mother didn't have to be killed or the babies starve, but Mr. Bok I **must** have my beautiful aigrette."

He had failed with the women, but he did not fail with the men—with members of state legislatures, and he had the great joy of getting his bill through the Pennsylvania legislature in time to have seized and destroyed \$160,000 of these feathers. The mother-herons from which they had been torn were the last of the martyrs. He could not save them, but he prevented some thousands of American women from wearing this badge of torture.

Later a bill was passed by Congress and the Federal laws protect these birds and prevent importation of bird feathers from other lands.

He had appealed to what he had been led to believe was the most sacred instinct in a woman's nature. He received no response.

Then he remembered his mother's words when he had accepted his editorial position on the Journal 25 years before:

"I am sorry you are going to take this position. It will cost you the high ideal you have always held of your mother's sex. But a nature, as is the feminine nature, wholly swayed inwardly by emotion, and outwardly influenced by an insatiate love for personal adornment, will never stand the analysis you will give it."

This leads one to the conclusion that mother instinct is being supplanted by a selfish desire to attract the opposite sex.

If in doing this they are led to dress so as to arouse the base passions of men, "they are sorry, but they must have the attention." If as a result, the baby herons die, or the race deteriorates, they regret it, but they must have masculine worship. This is at the bottom of the perversion of the mother love and the natural instincts.

ARE MEN GROWING BETTER?

Edward Bok tells, in his "Americanization," published by Charles Scribner's Sons, of being at lunch with Dr. Lyman Abbott and the latter expressed the wish that Bok would take up the question of venereal diseases in the Ladies' Home Journal, as he had taken up the patent medicine question. "It is not our question," was Bok's reply and Abbott said that it was most decidedly Bok's question.

After two years reading and investigation, Bok decided Dr. Abbott was right. He realized that for his magazine to take up this subject would be like a bolt from the blue to tens of thousands of his readers.

In 1906 the first editorial was published. He received protests from parents by the basket-full. Thousands of subscriptions were stopped, advertisers gave notice they would cancel their contracts and the magazine was refused admittance into homes, or the offending pages were torn out.

Jane Addams, Cardinal Gibbons, Henry Van dyke. President Eliot and others wrote articles on the subject backing the Journal up in its lonesome fight.

The public was interested by this array of distinguished opinion and inquiries began to take the place of protests.

The Ladies' Home Journal published a full-page editorial declaring that seventy of every one hundred special surgical operations on women were directly or indirectly the result of one cause; that sixty of every one hundred newborn blinded babies were blinded soon after birth from this same cause and that every man knew what this cause was!

Letters from men now began to pour in by the hundreds. With an oath on nearly every line, they told him that their wives, daughters, sisters, or mothers had demanded to know this cause, and that they had to tell them. Bok answered these heated men and told them that was exactly why the Journal had published the editorial.

The tide of public opinion at last turned toward The Ladies' Home Journal and its campaign. Women began to realize that it had a case; that it was working for their best interests and for those of their children. Bok had



SIXTEEN years ago one of John Wanamaker's right-hand men in Sunday School work organized a Sunday School in Philadelphia with an enrollment of 161 members. A year later, under the superintendency of this man, the Sunday School had enrolled 901 persons. He established its foundations so well that, when he returned in 1921 to Philadelphia after seven years of service in other fields, he found a membership of 1703.

The Sunday School Times has just engaged his services as its Sunday School Ways of Working Editor. His name is

HUGH CORK

After graduating with honors from Wheaton College, Mr. Cork served as a missionary of the American Sunday School Union; as an International Sunday School worker, under B. F. Jacobs and William Reynolds, in charge of four states: as General Secretary of the Minnesota, Pennsylvania, and Illinois State Sunday School Associations; as Mr. Wanamaker's Assistant in what has been the largest Sunday School in the world, Bethany Presbyterian, of Philadelphia; and as Assistant General Secretary of the International Sunday School Association with Mr. Marion Lawrance. During the war he was Religious Work Director of the Army Y. M. C. A., in charge of the sixty camps of the six States of the Southern Department, standing there for the fundamentals of the faith and for genuine soul-saving evangelism; then he taught the Sunday School Course of the Moody Bible Institute, Chicago.

Finally Bethany Temple Presbyterian Church, of Philadelphia, has been able to bring to pass what it had long wanted to do in having Mr. Cork return to the work in the great Sunday School which had been organized by him sixteen years before. And this gave The Sunday School Times the opportunity which for years it had hoped might come: the securing of Mr. Cork

TO EDIT "WAYS OF WORKING" IN The Sunday School Times

Mr. Cork will now give the great family of Sunday School Times readers practical results of his "experiment station" work in the well-organized school at Bethany Temple. He will be in charge of the pages of "Ways of Working" in the Times, editing, writing, and securing such material; guiding in the observance of special days in the Sunday School; writing the department of "Adult Bible Class Questions" in the "Bureau of Information"; reviewing books for Sunday School workers; and in many ways strengthening the distinctively Sunday School ministry of this journal.

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PARDONING POWER IN POLITICS

Gov. Davis of Ohio, Pardons the Betrayer of an Innocent Girl.

The Cleveland Plain Dealer, May 26, 1921, contains the following despatch from Cincinnati, Ohio:

Hamilton county juvenile court authorities today replied to Gov. Davis as soon as the governor's statement in the case of Stephen Ponticos was made public.

Gov. Davis pardoned Ponticos, who was serving a year's sentence in jail here after conviction on a charge of having contributed to the delinquency of a sixteen-year-old girl.

A. C. Crouse, chief officer of the court, replied to the governor's charge that the court here had fined a wealthy man \$750 but did not imprison him in a case similar to that of Ponticos.

"In the case of Ponticos," said Crouse, "according to the evidence, Ponticos wronged the girl who worked for him. There was no testimony of previous delinquency produced against her.

"He took advantage of her. Ponticos was given the maximum sentence allowed by law for such a crime. He is the first man ever to have been given such a sentence in our court, because his was the worst of all offenses that have come to our attention.

"Now, as to the case of the wealthy man to whom Gov. Davis refers. This man was fined \$1,000 and not \$750 as the governor says. There was no charge of betrayal. The girls involved had been delinquent before. The offense with which this man was charged was not like that of Ponticos'.

"Obviously, there is a difference in the moral guilt between the case of a man who misleads an innocent girl on promise of marriage and the case of one who becomes involved with girls who have a previous record of delinquency.

"The governor says he pardoned Ponticos to save his health. No claim that Ponticos' health was in jeopardy was made in the first statement of explanation. For several months efforts were made to obtain our consent to a pardon for Ponticos. At no time was any claim made that he was in bad health."

WILL NEW YORK AND OTHER CITIES BE DESTROYED IF THEY DO NOT REPENT?

Rev. John Roach Straton

"The Menace of Immorality," published by George H. Doran Co., N. Y.

In his mercy and grace God gave his prophet, Jonah, a second chance, after chastening and purging him through suffering, and thus preparing him for his great mission. And what was the message that the prophet brought to the wicked city? It was a message of judgment. In verse four of the third chapter of the story we read: "And Jonah began to enter into the city, a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown."

Many in this age seem to think that God is an amiable, easy-going, spineless sort of being, who will wink at any iniquity. But God is no such being as they imagine. "Shall not the Judge of all the earth do right?" (Gen. 18:25.) God's government is founded on morality, and therefore he will not wink at iniquity, nor allow the ungodly to go unwhipped of justice.

When the great German drive was at its height and the outlook for the Allied cause was dark in the extreme, President Wilson, following the example of President Lincoln in the supreme crisis of the Civil War, called for a day of fasting and prayer for victory. The annual Memorial Day was set aside for that sacred purpose. Instead of fasting that day it was made a day of feasting, though half the world was in the shadow of starvation. I

saw men and women in the hotels, cabarets and clubs gorging themselves. The churches were empty and deserted, but I saw long lines of people standing before the box offices in many places, almost scrambling for the privilege of getting in. In the world's greatest crisis the President had called the city to fasting and prayer, but instead of that, New York seemed to have turned out en masse to giggle over "Bing Bang," "The Follies," "The Kiss Burglar," "The Rainbow Girl," "Flo Flo," "Rock-a-Bye Baby" and other rag-time monstrosities that were upon the boards.

The following Sunday I put the matter to the test before the congregation assembled at night in Calvary Church. There were about 1,000 people present, and we found that there were only six people out of the 1,000 who could say that they had followed the President's suggestion and complied with his request.

On that same holiday in several places I saw half-drunk men and flushed and giddy women coming out of the cabarets, piling into automobiles and into each other's laps in positions of flagrant indecency in broad daylight on the streets of the city.

Gluttony in the Cabarets and Hotels

Facts recently made public prove beyond dispute that the people spent \$7,500,000 in the cabarets of this city during one month in time of war and in face of the request of our national administration that we use great economy and frugality in our eating.

I attended a few nights ago a banquet and entertainment given by the New York society of one of our southern states, in honor of the wounded soldiers from that state who were in the hospitals of New York. A number of these young men who were able to attend were brought to the banquet hall, and after the dinner, a ballet troupe of young women, dressed in tights, gave an entertainment. I have had the privilege of visiting many wounded soldiers in the hospitals, and have noted with great joy the deep earnestness of spirit which these young men, who have faced death for high ideals in Europe, are now manifesting. Not only their Chaplains and other religious leaders, but the military authorities, from General Pershing down, have been trying most earnestly to teach the men ideals of purity and a right attitude toward womanhood. And yet, at this homecoming entertainment, these boys, many of whom had come from country homes in the South, by arrangement of the committee in charge, were confronted by this group of young girls, painted and powdered, who were paid so much a head to display their physical forms in public. On the other side, these men were taught the ideal of purity, but when they landed here they were given a pagan and indecent show. That seems to be New York's idea of "a good time!"

The Doom of Wicked Cities

New York and other cities should take these things seriously and earnestly to heart. Have we stopped to think that there has never been a godless city in the history of the human race that was not eventually destroyed? Where is Babylon with its hanging gardens? Where is Nineveh with its vaunting pride? Where are Sodom and Gomorrah with their unspeakable infamies? Where are Memphis and Palmyra and Tyre and Sidon with their sins? They are all heaps of dust today! The wild jackals make their lairs where their magnificence once gleamed in the sunlight. Why were these great cities of the past destroyed?

Why is it that these majestic achievements of men, these great cities of the past ages, have been wiped literally from the face of the earth? There is but one answer. It is written: "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17).

Will New York Be Destroyed?

You ask me if I really think that such a fate as this could ever fall upon the great and splendid metropolis of America—our own proud and beloved New York, and I answer, yes! It not only could fall upon New York, but it will fall upon it—the wrath of God—unless it also puts on the sackcloth of repentance and turns from its folly and its sins.

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Was there no connection between the insufferable wickedness, which had become rampant in San Francisco, and the doom that finally fell upon it? Political corruption flourished so flagrantly that, as shown later in the courts, mayors, councils and legislatures were bought up by graft money and used as the instruments of vice and greed in the robbing of the rich and the exploitation of the poor. Gambling flourished unrestrictedly, and the seething immoralities of the "Barbary Coast" smelled to high heaven. The churches were all but deserted, and the devil was in the saddle in San Francisco more notoriously than in any city on this continent. Say what you will about the catastrophe, the fact stands that San Francisco has been subdued by sorrow and chastened by suffering, and at least the more glaring of its sins have been banished from its borders.

(But the dog is returning to its vomit and at the present growth of immorality it will be as bad as ever. It is daring God to destroy it again. Ed.)

PROHIBITION STOPPED THIS

Eyes of men and women were dimmed with tears as they sat in the auditorium of the Euclid Avenue Methodist church and heard Rev. Dr. George Hugh Birney, pastor, who made a tour of the grill rooms New Year's eve, declare Satan led many astray from Jesus Christ that eventful night.

After describing vividly scenes in which he said he saw women drunken and unsteady on their feet, Rev. Dr. Birney declared not the saloonkeepers but the public is responsible.

"The reporters said I was 'shocked,'" said Rev. Birney. "I certainly was, and I want it known I was. I pity the man who cannot be shocked at the things I saw. He has lost something he can never regain. I saw women deliberately setting about the task of making themselves drunk, and young girls in all stages of intoxication. Shame on the man who cannot get a shock over a thing like that.

"It is terrible to see a woman drink. Her 'pure womanliness' falls from her like a vanishing veil. One drink will ordinarily change a woman's whole countenance. The metamorphosis begins with startling suddenness.

"I cannot understand how a man can stand to see his wife making herself drunk—the woman he professes to love, whom he wants his children to call mother, with whom he expects to go out into the twilight days of old age, where the only comforts left are purity of character and clarity of conscience. And yet I saw men watching their own wives sinking into drunkenness, their eyes glassing with the biting poison of wine, their faces losing their lines of character and winsomeness, as if a black hand had passed over them!

"I saw men making their wives drunk; I saw men making other men's wives drunk; I saw men making young girls—girls young enough to be their daughters and granddaughters, drunk, and doing it in places licensed for that purpose, with eager waiters hurrying about like minions of Satan, while smiling hosts and stolid policemen stood by to see that it was done according to the law!

"And who is to blame? Answer, you and I and everybody. You thought I was going to say the saloonkeeper, and I surprised you. Society is to blame. The church is to blame, the voters are to blame. Some of the faces I saw haunt my very soul. Young girls predominated. Girls that would look more in character with their hair down their backs in braids, and their school books in their arms going to the seventh and eighth grades, than to be victimized in a New Year's cabaret. I know what vile mouthed men will say about them, and the marvel to me is that their words do not sear their throats with the fires from the pit from which they come.

(This was before prohibition. It is what Secretary Mellon trifled with in his ruling on medicinal wine and beer, but Congress stopped it with the enforcement bill.)

THE THEATRE AND ITS "MORAL LEPROSY"

These deplorable and disgusting conditions are characteristic of the theatre, as an institution. They prevail not only in New York but in all of our cities. The theatre—the institution itself—as Rabbi Wise truly says, is suffering from "moral leprosy." In the report of the famous Vice Commission of Chicago, we find the following statement (on pages 246 and 248) concerning conditions as uncovered by that able and impartial Commission. The investigator, who looked into these conditions for the Commission, says in the report:

"The investigation of dance halls, cheap theatres, amusement parks and lake steamers, shows that these place are surrounded by vicious dangers and temptations which result in sending many young girls into lives of immorality, professional and clandestine. The immoral influences back of the stage are very bad. Many theatres have little dressing rooms, and many of the girls stay there over night. Many girls sell themselves in order to get on the stage before the public. Then they find they can make easy money. Their one idea is to get before the public."

An actress said recently to one of my ministerial friends, when he asked her about conditions upon the stage, "It is hell, sir!"

Even in Edwin Booth's day, conditions were distressing. I have a friend who knew at first hand of the incident in which Edwin Booth was asked by one of his intimate friends—his attorney—when he was "going to introduce his only daughter Edwina to the stage." Booth idolized this child. He gave her his own name, in feminine form; and at the time of the question she was just passing from girlhood into womanhood. He replied to his friend's question by saying, "I would rather put her under the sod." He followed that remark by explaining that he knew all too well the moral conditions on the stage. Since Booth's day, the stage, beyond any question, has become infinitely more commercial, sordid and immoral than it was then. There is one sad and striking fact that forever proves this proposition and that is that the stage is the only place where a spot upon a woman's character seems to enhance her popularity and success.

THE DANCE

Dr. John Roach Straton, a Leading New York Baptist Minister

Dr. Straton recommended a campaign of agitation and publicity, "not only against the crass and vulgar vices of the underworld but against the more refined and yet equally ruinous abominations of so-called high society," which he said set a pace and "give an example for the city all down the line."

"The principal topic of conversation seems to be sex and sexuality. The jazz craze shows this excess of sexual individualism in a most virulent form. I visited one of the most famous midnight shows in Broadway the other evening. The place simply reeked with the commingled odors of cheap perfume and expensive food. One suggestive song followed another.

"Accepted Without a Blush"

"The dances of the performers were exactly the same as those performed for men only in 'resorts' in former years. Not content with singing these songs on the platform, the singers formed in line, the girls sandwiched between the men, and marched around between the tables, swaying in the most suggestive manner possible. Not a single person sitting at the tables protested. In fact, they all smiled their approval.

"And as for the 'shimmy' craze, it is worse than the jazz. I have seen dancing in many parts of the world. I have watched the natives dance in Algiers, I have witnessed similar performances in Constantinople and I have been familiar with many dances in Paris, but I have never seen any dancing more lascivious than the present day 'shimmy.' Yet it is publicly danced by our so-called best people. Every first-class restaurant has a space reserved for it.

Says
Edwin Markham:

"I consider The Christian Century one of the most progressive, if not the most progressive church paper, in a social sense, that I have ever read. I want its editor to know that I am back of him with all the power I have."

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"I regard The Christian Century as one of the very best religious journals published in this country. Wherever I go, among men who are wide-awake, I find they are reading it."

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THE WELCOME that has been given The Christian Century during the past two years by the leaders of thought throughout the nation is one of the most encouraging signs in the history of religious journalism. For such a day as this, the leaders are saying, The Christian Century has come. Presbyterians, Congregationalists, Methodists, Disciples, Baptists and other Christian groups are enthusiastically interested in the service The Christian Century is rendering the entire religious world in interpreting religion as directly applicable to the solution of the problems of today.

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Methodist Episcopal Church, Pittsburgh.

"I regard The Christian Century as the greatest journalistic force working for social and international righteousness coming from any press of the Christian church. Personally I watch for the arrival of The Christian Century with the utmost eagerness. I never lay down an issue of the paper without feeling a new stimulus for the wider application of the gospel."

PRES. W. H. P. FAUNCE, Brown University.

"I read every paragraph in The Christian Century every week with constantly growing satisfaction. Religious newspapers frequently put us into an irreligious mood, but here is one which, whether we agree with its specific opinions or not, has the horizon of the New Testament and the boundless sympathy of the Nazarene. Here is a journal that puts first things first and leaves the petty things far out on the circumference."

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Expositor 1-22

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508 S. Dearborn St., Chicago

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Expositor 1-22

1

"Ten years ago such dancing was only tolerated in places of evil repute. It is accepted to-day as part of our life, without a blush. The 'shimmy' has spread from the dive to the restaurant, from the restaurant even to the home.

"The more nearly the New York woman of fashion dress like the demimonde the more pleased she seems to be. The women members of our best families dress as only the most brazen women of the underworld abroad would think of dressing. They leave nothing to the imagination."

Dancing Master's Defense of Immoral Dances

Their president says: "Any dance can be made vulgar."

The much maligned toddle, officially declared dead by the Ohio Association of Dancing Masters, lived not in vain, according to the dancing instructors, who ended a two-day fall convention of the organization at Oster's Dancing academy, 2052 E. 105th street, yesterday afternoon.

An unexpected eulogy was pronounced over the remains by the authorities on dancing steps. It was the toddle, they say, more than any organization of moral guardians which has "uplifted" the dance in Cleveland.

"Dancing in Cleveland has taken a long stride for the better in the last three months," George W. Glick of Cleveland, newly elected president of the association, said yesterday.

"How come?" he was asked.

"The toddle," he replied cryptically.

"How come, the toddle?"

"Well, for one thing they got it out of their system. They danced extreme dances until they were tired dancing them and asked for something else for variety's sake. But position, that's the real answer."

"Wha' da ya mean, position?" asked the interviewer, who, confidentially, couldn't have told a mazurka from a shimmy.

"Can Distort Any Dance"

"It's like this. Any dance can be made vulgar if the public wishes. Dancing masters can only teach the correct way. What the public makes out of a dance is their own fault. The toddle, with the proper positions, was all right.

"If the position was distorted it could be made vulgar. The dancing teachers have devoted so much time to teaching position, so that the toddle could be danced without vulgarity, that they are getting the public trained.

"The Rock," which, the teachers say, is to reign in the toddle's stead, is a censorproof step, unless the public goes out of its way to make it otherwise, it was declared.

Andrew S. Sojack and Gus Zimmerman directed demonstrations of "The Rock" with variations both **Sunday** and yesterday.

"A committee of ministers watched a demonstration at my dancing academy," Mr. Sojack said. "One of them even had it taught to his daughters."—Plain Dealer, Cleveland, Ohio.

(Juvenile court should appoint a guardian for this minister's daughters. F. M. B.)

WHAT IS BEING TAUGHT IN OUR COLLEGES?

Dissent from Dr. Fitch's Position

Dear Mr. Editor of The Congregationalist:—

At the October meeting of the Boston Congregationalist Club, this evening, Dr. Albert Parker Fitch appeared to take particular pains to state a belief which is, I am sure, contrary to that cherished by many of his hearers,—but, since he declared very emphatically he meant just what he said, his sincerity cannot be doubted. Dr. Fitch, I hope, represented only himself in asserting that "Jesus would have been horrified to learn that he was regarded as in any sense equal to God himself." I desire to register, through the Reader's Forum, my conviction that

the quoted speaker misrepresented the feeling of thousands of loyal Trinitarians in the churches of Greater Boston, who believe, most confidently, in Jesus as the blessed son of God—and the saviour of men.

JAMES H. RICHARDSON.

Dorchester, Mass.

In Fitch's "Can the Church Survive the Changing Order," he says: "Because the life and teaching, the person and sacrifice of Jesus, are the very hope of the world, the chiefest, we may believe, of its moral and spiritual resources, and the world is being kept from him."

(It would be interesting to know which represents the faith of the Amherst professor. It is sincerely to be hoped that it is the latter. The two don't mix. Ed.)

ARE MOVING PICTURES GROWING BETTER?

We quote the following from "The United Presbyterian" of September 22: "A series of violent deaths, suicides, and scandals in the movie world was brought to a climax by the death of Virginia Rappe. Olive Thomas, a popular American movie star, died in Paris from poisoning following a 'wild party' in the Montmartre district. Zelda Crosby, young scenario writer, committed suicide by poison in New York after a tragic love affair with a movie producer. Prominent movie magnates paid \$100,000 hush money to avoid publicity as the result of a 'Girl and Win' revel at a road house in Woburn, Massachusetts, in honor of 'Fatty' Arbuckle. Nevada authorities started action to nullify Mary Pickford's divorce, following her marriage to Douglass Fairbanks. Charlie Chaplin was divorced on grounds of cruelty, and almost every week some new items of scandal are added to the disgusting and unsavory history of those engaged in the movie business."

The sensations to which the world has been treated by these characters have been sudden and sodden. The actors move along behind the scenes until the nauseating climax of some scandal breaks out before the public and calls attention to the days and weeks and months of questionable life and conduct preliminary to the explosion. Orgies of drunkenness, depths of debauchery, excesses of bestiality, rottenness of divorce trials, and the moral shame of suicide are linked inseparably with the names of famous film stars; and there is a reason.

The average moving picture can but have an effect for immorality upon those who witness it. It is made to appeal to that which is lowest and basest in human nature. We know there are exceptions, but this is the average picture. The more the young boy and girl attend such places, the weaker the character and the more inclined to excesses of an immoral kind. If this is the effect upon the audience, what must be the effect upon the film actors themselves? Can they continue a life filled with suggestiveness and worse, and not become tainted with the very evils they set themselves to portray for the amusement of the American public? We can expect more and more movie stars to go wrong.—Religious Telescope.

(Every regular patron who makes no discrimination of clean films shares in promoting these orgies of drink and lust—they furnish the money for them. Ed.)

(Continued on Page 510)

HAVE YOU A PULPIT BIBLE YOU DON'T NEED?

An Expositor preacher in the kindness of his heart offered to give a pulpit Bible to some mission church that could not afford to buy one. And we thoughtlessly published the good news in The Expositor.

We have had 35 requests for that Bible. We found two in the office, and we appealed to The American Bible Society to help us make good, offering them a personal contribution of \$2 for each Bible they gave away, and we have 15 requests left. Can you help us?—F. M. Barton.

Religious Review of Reviews

NEWS

A monument has been raised in Riga, the capital of Latvia, in memory of the forty Lutheran pastors who died as martyrs to their faith during the Bolshevistic reign of terror in the Baltic Provinces and the persecution of Christians during 1918 and 1919.

The inscription is headed, Heb. 13:7. Then follow the names of the forty pastors, and the line, "The Blood of the Martyrs is the Seed of the Church," and Matt. 24:13.

The public schools at Selma in Fresno county, Calif., had ordered Bibles put in the school library. This was made a test case with the result that the presiding judge ruled that the Bible was not a sectarian book but one of the great masterpieces of literature that belonged to the whole world and had a rightful place in every school library. Reading of the Bible in the schools without comment was declared to be not only legal but was to be commended. It is reported that those opposed to the decision will appeal to the higher courts.—Continent.

It is fifty years since Mrs. Leary's cow kicked over the fateful lamp, and burned the city of Chicago. To be sure, some of her friends have tried to prove an alibi for the cow, but the rumor has steadfastly laid the blame upon her. But whatever caused it, 300 people were burned to death, 100,000 persons lost their homes, and \$150,000,000 worth of property was destroyed. Other calamities of a similar kind were the burning of Baltimore, in 1904, and the fire that followed the San Francisco earthquake of 1906. But the loss of life in each of these was about 300 to 500 persons, whereas the annual loss in America by fires is close to 3,000 lives, while 15,000 are injured and over three million dollars in property is yearly destroyed. This huge annual loss is due in the main to individual carelessness. Some of this economic waste is caused by children playing with matches, or by youth with firecrackers and bonfires, or by servants careless of electric appliances, but a large proportion comes from smokers who thoughtlessly fling away cigar and cigarette stubs or burning matches.—The Presbyterian.

The Federal Council Committee on Relations with France and Belgium reports that twelve Protestant churches in France, destroyed by the Germans, have been rebuilt or largely repaired by gifts of American Protestants. At St. Quentin a fine new church is being built. At Rheims the Protestant church was totally destroyed, as also the parsonage and the Y. M. C. A. building. The Huguenot refugees are endeavoring to replace their church. In October the cornerstone of a new building was laid. American friends have helped. They need a new parsonage and a parish house with appropriate equipment. American Protestants ought to come to the help of these heroic French Protestants.

Fraternal Orders Have Nothing on Methodists

The proud boast of a number of the fraternal orders is that they carry on extensive work in orphanages, old peoples' homes and hospitals. Not to mention other religious denominations in America, the Methodists have seventy-two hospitals in various sections of the land. They have eighty-three institutions in different states which engage in the care of the aged and of orphan children. This record probably excels that of any fraternal order in the land.—Christian Century.

Census Bureau enumerators have found that 54.4 per cent of the homes occupied in the United States are rented. Only 28.2 per cent of the occupants own their homes with the property free from encumbrance. Seventeen and

five-tenths per cent of the homes are owned by the occupants but are under mortgages. The bureau listed 24,351,676 homes in the country. The term "home", the bureau said, signified the abiding place of a family and did not necessarily denote an entire dwelling.—Watchman Examiner.

* * *

The "Unknown Soldier"

When the "Unknown Soldier" lay in state in the rotunda of the National Capitol at Washington, receiving such honor as emperors and princes seldom know, the first tribute was paid by the churches of America.

The Federal Council of Churches, in behalf of thirty Protestant denominations, was assigned the first place in the program. A brief service was held at the bier at 8 o'clock, attended by a delegation from the Washington Committee of the Federal Council and the Churches of the City. Thus it fittingly happened that the first floral offering, the first words of prayer and the first tribute of honor were tendered in the name of the Christian Church. The delegation left as its floral tribute an American flag of immortelles surmounted by a white cross of carnations. This offering was presented by Rev. Gaylord S. White, and Rev. F. Paul Langhorne, Secretary and Associate Secretary of the General Committee on Army and Navy Chaplains during the war.

The following prayer was offered by Bishop William F. McDowell, the Chairman of the Washington Committee of the Federal Council:

"Almighty God, the Father of men and nations, we give thee praise and thanks for all those who have bravely lived, nobly died, and offered the last, full measure of devotion to human welfare. We thank thee most of all for the life and death of thy Son Jesus Christ in behalf of mankind. In his name we gratefully bless thee for this soldier of the Republic, this representative of all the 'Unknown dead,' whose names we cannot speak but whose imperishable valor and heroic sacrifice written on high can never be forgotten.

"And help us, O God our Father, to 'carry on' for the world's peace and redemption. May our devotion be no less than his whom the nation today highly honors! May the churches of Christ, which did not fail in time of war, not falter now in their effort for peace!

"In memory of this 'Unknown Soldier,' may we firmly resolve that the purpose of his death shall not fail in the earth; and in the tragedy of his death and the death of other millions like him, may we resolve that war among men shall be no more.

"Guide the Council now to meet that it may perfectly fulfill the highest purpose for which this man and his comrades have given their precious lives."

* * *

Dr. Russell H. Conwell a few weeks ago delivered his lecture, "Acres of Diamonds," for the 6000th time! He has given it some 35 times in his own church, yet that evening there was an audience of over three thousand, with hundreds turned away. In view of this latter fact, the Ladies' Aid Society of the Temple has persuaded Dr. Conwell to give the lecture in the Temple again in January.

* * *

Roman Catholic business men paid for the publication of a series of advertisements in Pittsburgh daily papers in behalf of their faith.

Professor David S. Schaff, D. D., a Presbyterian prepared a counter advertisement and presented it to the same papers, offering to pay for it at regular rates. After accepting the matter, one paper broke its contract; another paper refused it at once.

There was nothing offensive to fairness or good taste in Prof. Schaff's article. It merely presented the position of Protestantism, against which the Roman Catholic advertisement had been subtly directed.

In common honesty, those two papers ought to explain why Roman Catholic propaganda is legitimate advertising and why Protestant defense of Truth is libel.—The Christian Statesman.

PROHIBITION

Two Boston police officers were punished for loitering in a saloon in their uniforms while off duty. The "good old days" have evidently disappeared. Commenting, Police Commissioner O'Meara said that their act reflected "upon the good name of the police department and the good sense of the men, who might easily have found a more fitting place in which to spend the time between their relief from street duty and their return for reserve service at the station house." It is remarked that this is the first case of its kind in the history of the Boston department. And yet some people wonder if the world is really getting better!—Zion's Herald.

When a certain London correspondent cabled his impressions of the prize fight in Jersey, he said the thing that impressed him the most was that there were 90,000 people together, made up principally of the sports, the bar-tenders and the saloon-keepers, and the men that frequented the saloons, and the few women that were there were mostly actresses and street women,—he said there were some exceptions,—90,000 mostly of that element, and no drunken men or women among them! "So," he said, "prohibition is working in America."

I did not expect to find the demonstration of effective prohibition which I have been up against every hour since I arrived in America. Its workings have been so striking that every day I have been here I have had to say to myself over and over again, "How did they get it? How did they ever do it?"

I was in America eight weeks before I could find one thoroughly drunken man. In the two weeks spent in the city of Chicago I could find only eight or ten drunken individuals, and I hunted the city continuously for them. I have made it my business in every community in which I have stopped to hunt out those sections of the community in which violations would be most apt to occur. I have not only walked upon the streets but I have gone into the saloons and examined the conditions of the people in them. In New York City, on the Saturday preceding Decoration Day, I hunted from ten o'clock in the morning until ten o'clock at night before I could find an individual under the influence of liquor. From then until after midnight I was in the Bowery district and on the Lower East Side in New York City and could only discover five or six men with any outward indications that they had had liquor, and not any traces of any of the kind of "bums" and down-and-outers for which the word "Bowery" used to stand wherever the district was known to the English-speaking world.—Herbert Hoare of Australia.

Red tape, with political influence and official jealousies and rivalries, is an outstanding hindrance to prohibition enforcement. This evil works more harm in Florida than elsewhere because it has blocked all efforts to close the floodgates against booze from the Bahama Islands.

Order No. 68 absolutely forbids any Department of Justice operative from assigning himself, giving aid, arresting, or in any way assisting in the apprehension of bootleggers, whisky smugglers or enforcing the Eighteenth Amendment, except under these three specified emergencies:

THAT the local enforcement agent must be out of reach.

THAT the Department of Justice operative must get explicit orders to aid.

THAT he must refer the case to his next highest superior.

A Department of Justice operative in Florida told of nearly losing his job for giving aid in the capture of some whisky-runners not many months ago.

In spite of Order No. 68, he made a report to Washington, involving some men high in national politics.

"I was severely criticized for it," says the Department of Justice agent. "The government told me to mind my own business!"

Federal courts rarely impose big fines or jail sentences for violation of the liquor laws.

Bootleggers in Miami are so sure of their immunity that they have boasted to federal agents of their operations.

The prohibition enforcement agents are under the Treasury Department.—The Cleveland Press.

Having made a flying tour of the United States during the summer, Lord Northcliffe has been telling his millions of English readers of the failure of prohibition in America. From his remarkable statement we learn many things that are not so, for example that prohibition "began with the southern white folks' fear of the Negro, whom drink makes mad"; and, as there are no Negroes in England, there need be no such fear. This is news indeed—news from nowhere—since prohibition began in Oregon in 1843. We also learn that prohibition "spread because of the fear of the saloon and drinking den, whose enormous political power was ever a greater danger than the bad spirits they sold." Bad politics and bad rum did hasten the downfall of the traffic, for the saloon was a moral and political pest-house; but it is curious to hear his lordship say that England has no saloons. The English "public house" is the American saloon, and worse, because it is kept by women, and more women frequent it than ever entered the saloons of America. Having had dinner on the roof garden of a New York hotel, where champagne flowed freely, his lordship tells his readers that drinking and drunkenness are "universal" in America, and that crime is "increasing by leaps and bounds." Fortunately, such stupidities did not go unrebuked, for the Ecumenical Methodist Conference, then sitting in London, appointed a committee to draft a reply to the Northcliffe article; which thing they also did, and never was any reply more complete and crushing. The Northcliffe article is a sign of panic in England, as the hard economic facts begin to tell a tale to which even the slow-moving Britisher must listen, if he is to compete with a sober America.—The Christian Century.

Some twenty Englishmen connected with the Draper's Chamber of Trade, on a visit here, were given every opportunity to investigate the conditions growing out of the law. Upon their return to England, one of them, the president of a city board of trade, said:

The whole party was greatly impressed with the complete conversion of the people to prohibition. . . . Everywhere the question was viewed from the standpoint of efficiency, and many of us in the delegation came to the conclusion that if Great Britain does not eventually follow America's example she will be hopelessly handicapped in the struggle for the world's commerce.

Lord Leverhulme is one of the leading manufacturers of England, and he stated:

I am of the opinion that the possibility of a reversal of the dry policy is very remote. One of the results of prohibition is that America is now saving 400,000,000 pounds a year through prohibition. England owes America about 2,000,000,000 pounds, and if we were to save our drink bill at the rate America is doing we should pay off our debt in five years. Now the lender of money is saving millions, and we are spending it.

Another of these distinguished Britons said I am not a prejudiced teetotaler, but I wander all over the country (United States) . . . and the conclusion that I came to was that right or wrong, America has become dry and she is going to remain dry. Again and again

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William Lyon Phelps, A. M., Ph. D., professor of English language and literature, Yale University, says:

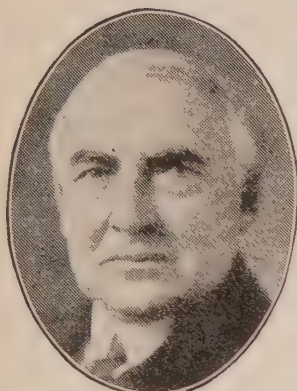
"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

And President Harding says:

"I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to man of the Word and will of God."

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wandering about the country, not only in agricultural districts, but in the industrial districts. I saw how healthy the people looked, how well the men, and particularly the women, carried themselves, how bonny the children were. When I came home I kept my eyes open, in Liverpool, in London, and in some of the other big cities I have recently visited. The physique of our people is not to be compared with the physique of the corresponding classes in the United States. Since my return I have been struck by the frequent sight of poor, wretched, and evidently ill-fed. . . . We are not going to hold our own unless we develop in our general population a better physique than they now have.

—Pittsburgh Christian Advocate.

The number of deaths due to alcoholism of any form in Ohio is decreasing steadily, according to records of the State Bureau of Vital Statistics.

According to Dr. U. G. Murrell, registrar, thus far in 1921 there have been approximately 100 deaths from alcoholic poisoning. In 1917 there were a total of 429 deaths from alcoholism and alcoholic poisoning, and in 1916 there were 355. The year 1918 showed a decline, the deaths that year totaling 238, of whom 221 were males. A further decline was recorded for 1919, when the total casualties amounted to 152, of whom 140 were males.

The drop was more pronounced in 1920, when only 54 such deaths were reported, 48 males and 6 females.—The Cleveland Press.

As Doctor R. J. Campbell Sees It

Over against the statements of men like Lord Northcliffe, who have reported the failure of prohibition in this country, is the statement of the Rev. R. J. Campbell, who, on his return from this country after a visit of some months on the Pacific Coast, made a very different representation to his English parishioners and the press over there. We heard him discuss the matter in his own church. This is the statement quoted from him:

I have come back home a convinced prohibitionist. If trade is to recover and genuine national wealth to be built up once more after the terrific period of destruction and waste through which we have passed, we must somehow get rid of alcoholism. When all allowance has been made for evasions of the law, the fact is still patent to an observer that America is in a healthier condition than we—because she does not drink. One often sees the statement in our press that more alcohol is consumed than ever in the United States owing to sheer defiance of the law, but it is not true. When a man has to pay forty dollars for a bottle of whisky he generally prefers to go without.

—Pittsburgh Christian Advocate.

The doctrine of mandates, as at present understood, is a direct product of those newer ideas of international responsibility which have found their expression in the League of Nations. But the application of this doctrine had a much earlier origin in respect to individuals. It sprang into being on the first occasion that a physician taught that all medical discovery, and all knowledge as to the causation and treatment of disease, were the common heritage of every practitioner of medicine, and not the private monopoly of the discoverer himself. And when one begins to consider the implications of that teaching—particularly against the background of those countries where no such doctrine has ever been taught—the immense potentiality of such a truly Christian conception at once seizes the imagination.

Think for a moment where medicine would be today if Jenner had set up a private consulting room for the practice of vaccination, and had never made it possible for others to share in his discovery. Think of the appalling and unnecessary suffering that hundreds of thousands would have endured if Morton and Simpson had appropriated to themselves the sole right to the administration of anaesthetics, the

secret of which might well have died with them. Where would surgery be if Joseph Lister had not made his antiseptic principles freely accessible to one and all? Where, indeed, could we point to any triumphs of modern medicine, had it not been for the fact that this conception of trusteeship has been the dominating ideal of every medical investigator of modern times?—The Expository Times.

GENERAL

The editor of the Epworth Herald was reading a New York newspaper. Here is what he saw and his comments:

My eye was bumped by this barbaric combination:

SERVICES AT COLUMBIA UNIV., THE REV. BOYNTON TO PREACH

The shortness of the line may be some excuse for "Univ.," but think of the depths to which a New York newspaper must have fallen before it can tolerate "Rev. Boynton"! Why, the phrase is bad form now in any Kansas town big enough to afford a daily, though there are writers a-plenty who continue unblushingly to use it.

"What's wrong with it?" Just this: that it is not a title like "Doctor," "Professor," "Mr." (Master), "General." It is an adjective, like "amiable," "learned," "bolshhevistic." Substitute any of these four for "Reverend," and ask yourself how it would sound if your pastor were called "Clever Perkins." or Tompkins or Wilkins, to say nothing of calling him "Clev. Perkins."

Certainly when your pastor has attained to great fame, so that the dropping of all titles is itself a mark of his lofty place in men's thought, let him be called "the reverend Smith," just as it is quite proper to say "the patient Lincoln," or "the phlegmatic Grant." (But, even so, it becomes a descriptive word, and ceases to be a title.)

Until then, let him have his Christian name, to come between the adjective which indicates his calling and his sur-name. Give him a title as well as an adjectival tag, even though the title be nothing more distinctive than "Mr." And, to make matters just right, say "the Rev. Mr. Perkins."

* * *

JOHN R. MOTT ON INTER-DENOMINATION- ALISM

I believe in the Christian denominations. I do not know of any evangelical denominations which I would wish to see blotted out. Certainly not the Friends, or Quakers, or the orthodox school nor the Baptists, nor the Lutherans, nor my own denomination. So I could run through the entire list. Over thirty years of unceasing travel in all parts of our own country and other lands has offered me opportunity to study at first hand the beliefs, practice, working, and influence of all these Christian communions. I know people in each of them who, by their character and works, remind me vividly of Jesus Christ our Lord, and therefore I must believe in the denominations the beliefs and observances of which make possible such Christlike living and service. There has been no deviation in my attitude on this question through all the years. Among the thousands of young men whom I have had the priceless privilege of leading into faith in Jesus Christ as their divine Lord and Saviour, it has been my unflinching practice to urge them, one and all, to identify themselves with the evangelical denomination of their choice. In my pamphlets to inquirers, which have had a very large circulation in the different languages, I have likewise pressed upon them the great importance of their taking this step. Moreover there are many who know that it has been my constant policy and practice from the time I entered the service of the Young Men's Christian Association thirty-three years ago to appeal, in season and out of season, to the strongest young men of the colleges to devote their lives to the Christian ministry or to the missionary service of our different denominations.

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What Bigotry Cost the Church

What church would not like to claim as a member Mr. Arthur Nash of Cincinnati? He has come to be known as "Golden Rule" Nash, and is in demand as an interpreter of his business ideals all over the country. He has quit two communions because of ecclesiastical bigotry and narrowness. Born in an Advent home of the strict sort, he was being educated for the ministry in that church. It was while he was training in the seminary of this denomination that he got interested in some "jail-birds" that were scorned by his pastor. Here he met a woman who was the good angel of the prisoners. When the men of his seminary denied her salvation following her death, because she was not of the true fold, Mr. Nash not only left the school, but for a time was an atheist and a tramp. The foundations of his religion had been wrecked by a denial of the work of the Holy Spirit outside the little sect to which he belonged. When he was won back to faith by a devoted wife, he became for a time pastor of a Disciple church at Bluffton, Ohio. Here he conducted the funeral of a man outside the church known as an unbeliever. For this he was censured, and once more he was adrift. A Universalist minister discovered him in Cincinnati, and a preaching experience in the Universalist church set Mr. Nash to thinking about an experiment in the practice of the golden rule. We have heard a good deal in the evangelical denominations about the things that destroy the faith of our youth. The teachers in the colleges have been exoriated. Certain progressive ministers have been pilloried. How would it do to canvas around among the young people who have left the church and find out what is the matter? In how many cases would we discover that it was narrowness and bigotry rather than modern theology which had driven promising young men from the church, as well as from the ministry?—The Christian Century.

* * *

To confine a workman to a particular trade, or even to a particular branch of a particular trade, is to shut the door of opportunity in his face. If a man may not work for ten minutes beyond the eight-hour day excepting for overtime pay, or if he may not turn his hand to some job other than his own for the pleasure and satisfaction of doing it, or if he may not gain additional reward by special skill or industry in his work, or if, however excellent the workman, his daily performance must be held down to the standard of the least competent, the door of opportunity is shut in his face.—Nicholas Murray Butler, President Columbia University.

* * *

"How Ford Gets More for More"

An engineer on the Ford road may cover three or four times as many miles for the same day's pay as the engineer on the Michigan Central. A concrete illustration of this is the run from Detroit to Jackson, Mich.,—74 miles. The trip takes about two hours actual running time. Under the "rules" on the Michigan Central an engineer gets a day's pay, \$6.08 for an assumed 100-mile trip consuming eight hours, but that he makes it in two hours makes no difference, he must receive a day's pay. And Ford could turn the engine around and start right back to Detroit. He could likewise make another round trip to Jackson before the eight hours were up but the Michigan Central, under the rules, must call another crew if available and pay it a day's pay for two hours' work. Based on the Michigan Central schedule, four engineers would earn collectively \$24.32 for covering 296 miles. The Ford engineer would make \$14.40; the other engineers each earn \$6.08 for working two hours. From the employer standpoint \$9.92 is saved. From the employee standpoint it is a case of one man getting \$14.40 for eight hours or four men getting \$6.08 each for eight hours. And for \$24.32 four men work three hours and loaf five each, while for \$14.40 one man works eight hours, all in performance of the same duty. There is a crossing watchman on the D. T. & I. in Detroit. He was an engineer on the southern division of the D. T. & I. for years during the

period the rules were in effect on that road and received around \$6 a day for a short run—sometimes more because of overtime. But on July 1 he asked for the crossing job because it paid nearly as much a month. Asked how he liked the change, he said: "It is fine and a dandy pension idea if you choose to look at it that way. Ford is doing right by me and I wish there were more Fords in the railroad business. But look at that other watchman over there on the ——— railroad and then look at my shanty." An inspection of both showed the Ford watchman had a set of track tools, shovels, brooms, etc. In each direction from the crossing the track was spick and span; rail bolts were tight. Being close to a terminal of some kind, there were record books to be kept by this former engineer when he wasn't otherwise engaged and he said to a loiterer during the visit: "I haven't time to chew the rag with anybody and don't care for visitors unless it's on business." In the other watchman's shanty sat two loafers. The crosswalk had a board out. One wing of the crossing gate was broken. Asked why he didn't fix things up, the watchman said: "First, because the walk is a carpenter's job and the gate a repairman's job, and second, because I am not being paid for tinkering." Here again the Ford system pays twice the rate, but gets three times the service.—Michigan Manufacturer and Financial Record, October 22, 1921, p. 3.

* * *

Open Shop

Statement of the Cleveland Chamber of Commerce: Freedom of contract of employment must never be impaired. However, employers should not so exercise this right as to discriminate in the employment or discharge of employees on the ground that they are, or not, members of a trades or labor union.

Employees should not require of their employer that employment be conditional on membership or non-membership in a trades or labor union. Employees should not coerce fellow-employees to join, or refrain from joining a trades or labor union.

Alexander C. Brown, Pres.
Munson Havens, Secy.
—Cleveland Press.

* * *

Detroit, Mich., Nov. 16—Henry Ford authorized the following sensational announcement upon his behalf:

"I will buy the navies of the world at junk prices," he said, "and then turn them into agricultural machinery and automobiles if the United States and the other powers will agree to disarm on the sea."

"If the powers will sell me their navies I will help them solve their unemployment problem. If warship building is going to be stopped for ten years, thousands of men in steel mills and shipyards will lose their jobs. If the powers will sell me their warships I will give employment to thousands more men in my tractor and automobile works, and indirectly will give employment to many more thousands."—Cleveland Press.

* * *

The charges made as to the ungodly character of the faculties of the schools, are not sustained by fact, if the institutions in the Southern states indicate conditions for the entire country. Impelled by a statement in some Southern papers, "Over fifty per cent of the professors in American universities do not believe in God, and only a small percentage of the graduates come from such institutions with their faith in God unshaken," the editor of a high-school paper, published in Georgia, took a religious census of the state institutions in eleven Southern states, some fourteen in number. This census showed that ninety-five per cent of the members of the faculty and seventy-five per cent of the students were members of the church. Instead of "fifty per cent not believing in God," there was not a single atheist among them. This is only another illustration of wild statements made without any basis, or a single case magnified into a general condition. Preachers and others should be careful about bearing false witness against their brethren.—Pittsburgh Christian Advocate.

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Among the students at Boston University more than a thousand are preparing for some form of Christian work. In the School of Theology it was necessary to stop registration six weeks before the opening of the term, as provision could not be made for them. This does not indicate a falling off of those who are to lead in the work of God.—Pittsburgh Christian Advocate.

* * *

That ministers are, as a rule, long-lived is seen in the annual necrological report of Princeton Theological Seminary. During the year ending March 31, 1921, seventy-one former students of the seminary passed away, at an average age of sixty-seven years, one month and twenty-four days, which is a high average for so large a group. Dr. Samuel Spahr Laws, was the oldest alumnus, and attained nearly ninety-seven years. One other passed ninety, sixteen others passed eighty, twenty-five others passed seventy and sixteen others passed sixty. The average age at which these confessed Christ and became communicant members of the Church was sixteen years.

* * *

In the library of Harvard University there are 1,474 books which were published before the year 1500.

* * *

The Next Generation

Next to the lack of a bump of reverence it seems to me that the most predominant characteristic of John Jones III is his everlasting and gnawing restlessness. Devices for amusement and occupation which were ample and more than ample for my generation he rejects as puerile and childish. Not for him the hay ride; for him the joy-ride. Anchored in one spot for an hour he rebels against the inaction, no matter how agreeable the surroundings may be. Into a day he crowds more of entertainment—usually entertainment which is expensive and frequently dangerous and sometimes injurious—than his father knew in a month. He is impatient of restraint; he appears to have within himself no resources upon which he may draw for his own pleasure and employment. He must have resort to artificial expedients—to high-powered cars, to an ornate and widely diversified wardrobe, to girl shows, to alcoholic stimulant—when he can get it, and he generally can—to dances which begin at midnight and last until broad day; otherwise he counts his time as so much time practically wasted.

It isn't altogether the fault of these sons of ordinary well-to-do parents that they are as they are. They have been overindulged, over-pampered, overpetted. They have taken pattern of their elders, who, for their part, have fallen into false and strained and unnatural modes of living and thinking. They have not been encouraged to develop a sense of responsibility, nor trained to show consideration for older people. Their good manners appear mainly to be on the top like a coat of varnish; the veneer of their courtesy seems to be no more than skin deep. If all work and no play makes Jack a dull boy, then it must be equally true that all play and no work—or no mental preparation for work thereafter—makes Jack a conceited, intolerant, thoughtless young pest. One is given to wondering what, at thirty or forty or fifty, they may find of agreeable employment for their minds and their hands, when at twenty they already have lived so fast and so furiously. And one finds it difficult to imagine John Jones III in the years to come writing a Gettysburg Address or digging a Panama Canal or inventing an Edison lamp or building a Great Northern Railroad. Probably he'll do it though. He'll do it, not because of his earlier environment and the false standards of values which he began to acquire almost before he put on his first pair of pants in spite of the present handicaps. And if he falls when the hour of his test comes, no doubt the job will be competently attended to by another boy who was reared among simpler surroundings and disciplined by a surer parental control and hardened by the experience of doing without expensive and luxurious things until he had earned them for himself. There should be several millions of this sort of boy coming along.—Irvin S. Cobb.

Is Preaching Coming Back?

If in recent years the minister has been administrator, financial secretary, general booster and hustler rather than preacher, there are evidences that a new conception is forming both in the clerical and the lay mind. The most important thing a minister has to do is to preach. In all those great periods of history when the church has gone forward there have been great preachers. As the current impulse for a revival of evangelism gathers headway it defines itself more and more in terms of preaching. It may be well questioned whether the young men coming from the seminaries in our time are as well prepared for preaching as were their predecessors. The zeal for parish ministries of various kinds has obscured the fact that the pulpit is after all the dynamo of the parish activities. These young men have ideas, but often cannot express them. They lack both in the elements of successful public speaking, and in the literary power to frame crisp and convincing English. They lack, also, too often, the gift of sensing dramatic situations. As the times demand more successful preachers, these young men will have to learn to exercise more effectively the pulpit arts.—The Christian Century.

* * *

The Lawless World

In drawing attention to the 400 per cent increase of criminal cases during the last nine years in the United States, Mr. James M. Beck stressed the lawless spirit now evident throughout the world. He attributed it to the revolt against a mechanical civilization which has sunk the individual in mass production. This revolt has widened out into an attack upon all authority and discipline. His judgment was that it could only be countered by a new spirit of goodwill and co-operation which would rekindle the love of work and the sense of duty and responsibility. The diagnosis seems to us to be nearer the truth than the Bishop of Exeter's theory that the world is suffering from a poisoning of Nationalism, which he described as "the alcohol of the peoples." It is impossible that the fact of Nationalism and all its associated ideas should vanish, nor does it seem to us to be desirable that it should. What the world needs is not a mere melting down and re-fusing in some fancy mould, but an agreement upon the goal of human effort, and such an unselfish spirit as will consent to control personal aims by the common good, and national rights by the needs of Christian civilization.—S. S. Chronicle, London.

Bruce Barton, writing for boys about the church, urges in behalf of church attendance an argument that must count with aspiring young lads—a sound and true argument too: "Washington did not outgrow the church. Lincoln was never too old to worship under its roof; Webster and McKinley and Roosevelt and all the men whose names we remember on the nation's birthday were glad to do honor to its name and service." Considering how many Americans are not church-goers, it is certainly remarkable how few public men of distinction belong to the non-church going majority.

The Peril in the Suburbs

Being a suburbanite by residence and a habitue of rural neighborhoods as well, I claim personal acquaintance with both, and I believe that "Main Street" exists, under varying manifestations, just as positively in the one as in the other. In fact, I contend that individuality is more easily smothered in the suburb than in the country. Who, for instance, would think of hunting for story-book characters among the usual suburban population? Whereas Kate Douglas Wiggin, Mary Wilkins, Margaret Deland, Joseph Lincoln, Dorothy Canfield, Zona Gale have made unforgettable, sometimes immortal, the country folk of New England. Which goes to show that Gopher Prairie may be more suburban than rural after all.—Congregation-alist.

A new charge is now made against motion pictures. The same interests that have used the

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appeal to the baser passions and the criminal instincts of our American youth as a means of increasing profits have carried these films to the Orient, where they are now being shown to immense numbers of people. Through these pictures the people of India, China, Japan, and other countries are getting a totally false impression of the domestic life of the West. That which is the worst and lowest, most abnormal and debased, is presented in such ways as to give the impression that it is normal and universal. The respect of the Orient for the Occident is thus being insidiously broken down. Not only is missionary work being rendered more difficult, but the lot of the missionaries themselves, especially women, is being made more perilous. Women from the Christian nations of the West, occupying lonely stations on the outposts of the missionary frontier, have been comparatively safe, not so much because of the fear of natives of the power of distant governments as because of the inherent respect and reverence of backward peoples for those more highly advanced in civilization. Through films that frequently depict English or American women in compromising situations and others that picture robbery, arson, and numerous forms of crime in which women have a part this native attitude is being rapidly changed. Thus, again, commercialism and sordid greed for gain reveal themselves as enemies of the Christian religion.—Sunday School Journal.

* * *

The American Education has an excellent editorial on "Better Teaching in Colleges." The editor says:

"The first essential toward the educational betterment of the American nation is better teaching in college class rooms.

College teaching which does not set students on fire intellectually fails to reach the first goal of higher education. To make college students intellectually keen about something worth while must always remain the chief obligation of the college. This obligation can be met only by having inspiring teaching in the classroom. College authorities charged with the responsi-

bility of selecting instructors should place the value of teachers who have the knowledge-loving spirit in combination with the power to inspire.

Scholarship must be insisted upon as an essential element in the equipment of the college teacher, but scholarship apart from the power to foster intellectual enthusiasm falls short.

As a whole, there has been too little emphasis placed in our colleges upon the importance of teaching-skill as a basic factor in enabling higher education to make its largest possible contribution to the enlargement and enrichment of our national life.

* * *

What is the great American sin, that is a reproach to this nation and a stumbling block to its moral advance? Is it extravagance, graft, vice? No, our great sin is good nature, a kind of half-humorous, brutal indifference, what an Englishman called a lack of "concentrated indignation." Trace our ills to their source, and you will find that they exist and flourish by virtue of an easy-going indifference which dislikes to have its comfort disturbed, and which says let well enough alone. For years a tide of undesirable immigration has poured in upon us, threatening our institutions, but America did not care, certain that it would all come out right and that we would muddle through. Obedience to law, Lincoln said, should be our political religion; but a good natured public does not care, and its indifference is responsible for criminal lawlessness. Then there is militarism, and how easily, how quickly, a good natured public forgets the horrors of war. The most shameless greed, the most sickening industrial atrocities, the most appalling public scandals are exposed—but a half-cynical, half-humorous, and wholly indifferent public passes them by with hardly a shrug of the shoulders. Now and then, when some moving picture hero misbehaves, there is a brief flareup and anger, but it is soon forgotten in the medley of events. Herd-mindedness rules, and it is easier, and less inconvenient, to let the good-natured crowd decide the issue. This is the great American sin, inviting the thunder and lightning of the wrath of God!—The Christian Century.

Book Reviews

The Outline of History, by H. G. Wells.

This much-talked-of and surprising book undertakes to give a general view of the progress of the human race from its beginning until the present day. Indeed it begins before the beginning, for the author would copy Genesis, opening his story with an "earth without form and void." So we have over a hundred pages of astronomy, geology and anthropology before we come to any proper history. So there are many paragraphs filled with "may have been," "must have been," "no doubt," "with this would come," "they would begin," etc.

The author makes no attempt at any history of dynasties or of campaigns in details. It is rather a broad view of the forces which have produced the race of men who now inhabit the earth, an effort to discover the origin of the powers and institutions now existing. So the book sweeps from Palaeozoic life to the late World-War, and the illustrations range from pterodactyls and dinosaurs to Lloyd George and Woodrow Wilson.

The chapters most interesting to the present reviewer are those upon the origin and development of Christianity and upon the World-War. Of course, Mr. Wells' point of view concerning Christianity is that of Unitarianism.

The clear, direct style makes this an interesting, and even fascinating book for those who have considerable general knowledge, well-founded opinions, and some power of individual thinking, but it is hardly a book to be recommended for immature minds.

As an example of Mr. Wells' style, and also his point of view, we quote a few paragraphs: "Jesus was too great for his disciples. Perhaps the priests and the rulers and the rich men understood him better than his followers.

He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this kingdom of his there was to be no property, no privilege, no pride and precedence; no motive indeed and no reward but love. Is it any wonder that men were dazzled and cried out against him? Is it any wonder that the priests realized that between this man and themselves there was no choice but that he or priestcraft should perish? Is it any wonder that the Roman soldiers, confronted and amazed by something soaring over their comprehension and threatening all their disciplines, should take refuge in wild laughter, and crown him with thorns and robe him in purple and make a mock Caesar of him? For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness.

Is it any wonder that to this day this Galilean is too much for our small hearts?

"Yet be it noted that while there was much in the real teachings of Jesus that a rich man or a priest or a trader or an imperial official or any ordinary respectable citizen could not accept without the most revolutionary changes in his way of living, yet there was nothing that a follower of the actual teaching of Gautama Sakya might not receive very readily, nothing to prevent a primitive Buddhist from being also a Nazarene, and nothing to prevent a personal disciple of Jesus from accepting all the recorded teachings of Buddha."

Then Mr. Wells quotes from the writings of a Chinaman of the fourth century B. C., when the doctrines of Confucius and Lao Tse prevailed in China, and would have us note how

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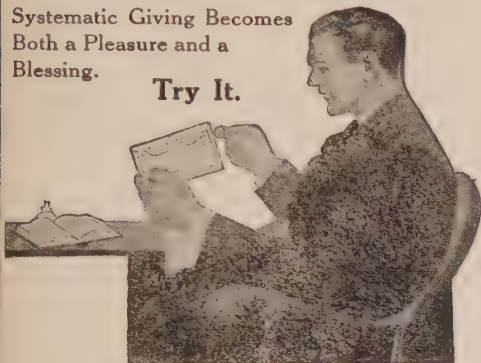
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If you use tobacco in any form you can easily detect the harmful effects by making the following simple test: Read aloud for fifteen minutes. If your voice becomes hoarse, muffled or indistinct so you must frequently clear your throat the chances are that your throat is affected by catarrh and it may be the beginning of more serious trouble. Again, in the morning before your usual smoke, walk up three flights of stairs at a regular, steady pace. If you find you are out of breath or your heart beat is forced, trembling or irregular you may be a victim of functional or organic heart trouble. Again, if you feel you must smoke or chew to quiet your nerves you are a slave to the tobacco habit.

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NOTE TO MINISTERS—Write for special proposition outlining how you may co-operate in this campaign.

"Nazarene" it is. This Chinese writer speaks of the usurpations, the robberies, the unkindnesses, observable in the world, all due to the want of mutual love. He adds: "If but that one virtue could be made universal, the princes loving one another would have no battle-fields; the chiefs of families would attempt no usurpations; men would commit no robberies; rulers and ministers would be gracious and loyal; fathers and sons would be kind and filial; brothers would be harmonious, and easily reconciled. Men in general loving one another, the strong would not make prey of the weak; the many would not plunder the few, the rich would not insult the poor, the noble would not be insolent to the mean; and the deceitful would not impose upon the simple."

Upon this Mr. Wells comments: "This is extraordinarily like the teaching of Jesus of Nazareth cast into political terms. The thoughts of Mo Ti came close to the kingdom of Heaven. This essential identity is the most important historical aspect of these great world religions."

Third Edition Revised and Rearranged by the Author—Published by The Macmillan Company, New York.

Ave Roma Immortalis by F. Marion Crawford is a new and revised edition of a vivid picture of the "Eternal City" by a writer whose glowing, fascinating style makes it easier to read the book than to lay it down when once begun.

This edition has maps, illustrations, and, best of all, chronological charts of historical events, and of emperors and popes of Rome. The Macmillan Company, New York.

Miscellaneous Studies in the History of Music by O. G. Sonneck is exactly characterized by its title. It contains sketches of operas, of musicians, of patriotic songs, suggestions concerning the history of music in America, etc. The Macmillan Company, New York.

Psychology of Childhood by Naomi Norsworthy and Mary Theodora Whitley, two professors of educational subjects in the Teachers' College, Columbia University, is one of the series of a course in education. It is rather a textbook than a work for reference or general reading. The Macmillan Company, New York.

A Dictionary of Religion and Ethics, edited by Shailer Mathews and Gerald Birney Smith, two well-known professors of the University of Chicago, gives in compact form the conclusions of modern knowledge in the field of religion and ethics. A useful reference for the non-specialist. The Macmillan Company, New York.

STANDING ROOM ONLY

Standing Room Only by Rev. William L. Stidger.

Life to a member of St. Mark's Methodist Episcopal Church, Detroit, Mich., must be an affair of continual excitement. It certainly escapes monotony. Any average Methodist who wants an easy, quiet, peaceful time had better not ask the bishop to send the Rev. Wm. L. Stidger to his charge.

This book, by the pastor of St. Mark's, is said by the weekly bulletin of that church to be the story of St. Mark's church. But, methinks, St. Mark's doth claim too much. It is the story of St. Mark's, and of the First Methodist Episcopal

Church of San Jose, Calif., and of the Calvary Methodist Episcopal Church, San Francisco. Parenthetically, let us say that Dr. Stidger was born in West Virginia, attended Allegheny College, Pa., Brown University, R. I., Boston Theological School, was at the head of a boys' school in Rhode Island—all before he went to California. Between San Jose and Detroit he went to France with the U. S. Army, a Religious Director and a driver of a truck—on the principle of doing the thing that was needed most at the moment. Then he visited the Methodist missions in the Far East, sent from the Centenary headquarters. Some equipment for preaching in a cosmopolitan city!

Dr. Stidger says his book is a recital of the methods by which, in three churches, the sign of S. O. S. has been changed to S. R. O. If you are to put these into one word, it will be "publicizing"; if in two, "publicity" and "various man" in Luke's parable: "Go out into the highways and hedges and constrain them to come in." The "constrain" of the Revision is better than the "compel" of the King James Version. Dr. Stidger makes people want to come into his church. He first arouses curiosity, that most potent motive to action. His chief asset is his own unflinching enthusiasm.

The unvarying monotony of the usual church service has robbed it of its drawing power for the masses. Dr. Stidger's principles are: Use the drawing power of color, light, music and motion; appeal to the inborn love of the dramatic in every human soul; to the universal desire to hear a story; use the attraction of song, of the unexpected, of mystery, of friendliness, of beauty. These he says "are in a paragraph the conclusions of this book. Then, true to his own theory of the unexpected, he puts this paragraph in his Foreword! But, really, the book is sufficiently interesting so that the average reader would have found them even if printed on the last page.

He talks much about "featuring" and "focusing", by which the means to have something in your program a little out of the ordinary, nothing bizarre or objectionable, but something definite that will give a good striking head-line for an advertisement, and then advertise it in the newspapers. Sometimes these are seasonal. In summer the church is advertised as "Cool as a Clam," with a sermon on "the Snow-Capped Mountains of the Bible." Or there is the "Group Focus," invite Masons or Odd Fellows, etc.; the "Professional Focus," invite teachers, or policemen, or any other available class; the "Focus of Public Men," which, just now and here, might be fixed upon Gen. Foch or Lloyd George, etc. There are more than a dozen other similar suggestions in the book.

The music is featured—"Big Songs". Solos by the best singers available, Harps, Cornets, etc., etc. Of course, all these are suggested chiefly for the evening program. The morning is reserved for the more conservative, traditional service.

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Standing Room Only, by W. L. Stidger, published by Geo. H. Doran, N. Y.

Recent Books

A SELECT LIST OF BOOKS OF VALUE TO MINISTERS.—Rev. I. J. Swanson, D. D.

The Life of Christ, by Rev. R. J. Campbell, D. D., 438 pp., Appleton, New York. The author has an international reputation as a brilliant preacher, with a deeply spiritual message. The chapters of this book were first of all preached in the course of his ministry at City Temple and Christ Church, Westminster, and have been the point of view that the author has brought to meet the needs of the average thoughtful

person most admirably. The style is simple but full of charm. In the best sense, it is spiritual—awakening one to reverence and devotion, as one reads this fascinating record of the Master of all the ages, as he unfolds the way of life.

Jesus and Paul, by Benjamin W. Bacon, Yale Divinity School, 251 pp., Macmillan, New York. A scholarly, richly rewarding book, in which it is shown that there is no conflict between the teachings of Paul and Jesus, as in 1907 was alleged. Prof. Bacon affirms that "we

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must see Jesus as Paul saw him, the embodiment of an eternal agency of the redeeming God." This is a clear and inspiring discussion of the development by Paul of the teaching of Jesus. The two closing chapters deal with the Gospel of John and its message.

Essays in Biblical Interpretation, by Henry Preserved Smith, 198 pp., Marshall Jones, Boston. Another of the able books issued in commemoration of the centennial of Amherst College; and like the others in the series, handsomely printed. Few subjects are of greater interest to students of the Old Testament than the history of the various schools of interpretation of its contents. Here we have a clear, illuminating and balanced account, from the earliest Hebrew methods of interpretation down to those of our own day. Legalistic, allegorical, scholastic, Lutheran, pietistic, and the modern historical methods are all discussed with scholarly exactness and discrimination. If you wish to be well informed on the history of O. T. interpretation, this is the best book to get.

The Moral and Social Significance of the Conception of Personality, by the late Arthur George Heath, M. A., 159 pp., Oxford Press, New York. The Green Prize Essay for 1914. The author's death,—he fell in the Great War—deprived the world of scholarship of an able and acute thinker. This essay is a genuine contribution to our understanding of the significance of personality. It deals with personality and the elements of goodness; personality, the condition of supreme goodness; self-realization; the exaltation of societies over their members; the different forms of social life; the exaltation of the state; the distinctive nature of the state; and society, the state, and the individual. Read this book; it will help you to do some fundamental thinking on its theme.

The Foundations of Faith, by John Kelman, D. D., 206 pp., Revell, New York. The Cole Lectures for 1921. The lectures cover The Foundations of Faith, The Basis of Authority, The Character of God, The Incarnate Love, Means and Ends, and Where the Faiths of Men Meet. Dr. Kelman succeeds in his attempt "to get below the surface of controversy to the common facts of religious experiences on which all Christian men may meet and hold communion." This book is the fruit of thirty years' thought and experience in the Christian ministry. It is a stimulating and rewarding volume.

The Paradox of the World, by John Oman, D. D., 292 pp., Macmillan, New York. Twenty-one sermons by a great English preacher who is at the same time an accomplished scholar. He is in touch with the deep and pressing spiritual needs of our time, and calls upon Christian men to meet them intelligently and courageously. These are the messages of a virile spokesman for God.

The Home of the Echoes, by F. W. Boreham, 208 pp., The Abingdon Press, New York.

Eighteen more essays from Boreham, who touches nothing that he does not adorn and illumine. He writes about very ordinary things, such as A Bush Jubilee, Second-Hand Things, Scarlet Geraniums, The Joys of the Absent-Minded, etc., but no living writer is his equal, we think, in disclosing the glory of the commonplace. Boreham wields a magic pen; pathos, humor, insight, sound sense, real religion all flow from it. Read Boreham; get all his books; he will give you the human touch that helps to win the souls of men.

John Ruskin, Preacher and Other Essays, by L. H. Chrisman, 187 pp., The Abingdon Press, New York. Eleven finely interpretative essays, of which the one on Ruskin gives title to the book; but we think the essays on Jonathan Edwards, Whittier, Phillips Brooks and Thomas Carlyle just as discerning and stimulating; in fact, they are all good. This book splendidly illustrates the homiletic value of teaching great principles as illustrated by their embodiment in great personalities.

What Christian Science Means, and What We Can Learn from It, by James M. Campbell, 182 pp., The Abingdon Press, New York. The author gives Christian Science an intelligent and candid examination, exposing its crudities, absur-

dities and errors—he thinks "it is a transplantation from heathen soil"; but he also gives credit for restoring to the thought of Christendom some of the forgotten or neglected truths of its faith, such as, that spirit is the suprem reality, that joy and a sense of power should characterize the believer, that there is therapeutic value in prayer, and that testimony to a genuine religious experience is the best sort of propaganda.

The Mythology of All Races: Greek and Roman (Vol. 1) by William Sherwood Fox, Ph. D., 354 pp., Marshall Jones, Boston. Mythology is of interest to every thoughtful person, for in myths we see the mind of primitive peoples of races in the earlier stages of their development, trying to account for the forces above and within themselves, as well as in the world about and beyond them. Mythology is really early man's attempts to formulate science, history and religion. The mythology of Greece and Rome is of perennial interest to students of religion. Dr. Fox has here given us a scholarly, authoritative, and, withal, a most readable and enjoyable book on the subject. His pages are most fascinating. The publishers are to be complimented upon the handsome type and binding of the work.

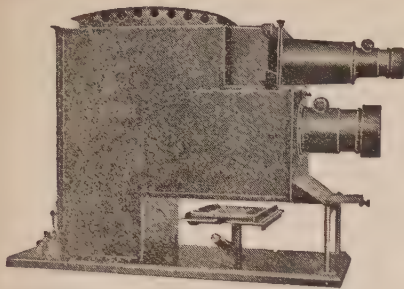
Social Rebuilders, by Charles Reynolds Brown, Dean of Yale Divinity School, 188 pp., the Abingdon Press, New York. The Mendenhall Lectures for 1921. Five lectures on as many O. T. prophets and leaders who were the social rebuilders of their day. Dean Brown is a prophet of our own time. He knows the world's need of social rebuilding; feels intensely the industrial problems of our time; has a heart which beats in sympathy with the toilers and with the great captains of industry; has little faith in set programs, but has a mighty faith in the power of the ideals of the Bible to socialize and Christianize the world. The Dean is "a burning and a shining light."

United States Citizenship, by George Preston Mains, 296 pp., the Abingdon Press, New York. A very useful manual of citizenship for native born Americans as well as for the foreign-born. It discusses our ideals of democracy, our national heritage, and true citizenship; the constructive agencies of the Republic, such as the home, religion, the school, the press, and creative leadership; and includes an exposition of some of the menaces to our national life. Leaders of Americanization work, and ministers generally, will find this a most helpful volume in teaching true Americanism.

The League of Nations and the New International Law, by John Eugene Harley, A. M., 127 pp., Oxford Press, New York. A thoroughly informed and weighty discussion of the growth of international law up to the Treaty of Versailles, and its modification and development under the League of Nations, an important book on a great subject, involving the progress, if not indeed the very existence, of civilization.

What Shall I Think of Japan? by George Gleason, 284 pp., Macmillan, New York. The author spent nineteen years in Japan, serving as a Y. M. C. A. secretary, and had unusual opportunities of knowing the Japanese people. He is a true friend of Japan, and does not hesitate to expose her blunders and serious faults in her treatment of the Koreans and the Chinese; but he also shows that there are circumstances which lessen her blame in these and similar instances. Many of the stories told to the discredit of the Japanese, Mr. Gleason maintains are false. He believes that Japan's hopes lie in the adoption of Christianity, and tells the story of prominent Japanese Christians, both men and women, to show that Japan can be Christianized. He pleads for mutual understanding between the United States and Japan. An important book, written out of first hand knowledge.

What Japan Wants, by Yoshi S. Kuno, of the University of California, 154 pp., Crowell, New York. Prof. Kuno, who is himself a Japanese, tells us here what Japan wants; in America, on the Pacific ocean, in China, in Korea, in Siberia, and at home; and gives also his opinion as to what Japan and other nations should do in the



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See article "Preacher's Canning"
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What is Socialism? by J. E. LeRossignol, Dean of the College of Business Administration, University of Nebraska, 267 pp., Crowell, New York. A clear, succinct, and critical analysis of just what socialism teaches and implies. It pulverizes the Marxian teachings, under whose application Russia is being wrecked. The spirit of the book is fine; it is fair, temperate, and forward-looking. A needed book for our time.

The Fall of Feudalism in France, by Sydney Herbert, 230 pp., Stokes, New York. The economic explanation of history is of course not the whole truth, but it is a very important part of the truth. In this scholarly and most readable volume the author throws light upon the peasant uprisings in France, which not only contributed to political, but also to, economic, especially, agrarian reconstruction, at the time of the Revolution.

The Star People, by Gaylord Johnson, 106 pp., Macmillan, New York. A charmingly written book about the stars, telling one just how to locate and identify the star people. Four good sky-maps, for the seasons, are included. Written for young folks, it will also interest grown-ups who wish a primer on the stars.

Mountain and Moorland, by J. A. Thomson, LL. D., 176 pp., Macmillan, New York. The great Scottish scientist has given here such descriptions of mountain and moorland, their flora and fauna, their lakes and tarns, as will open the eyes of vacationists in such regions to the wonder and beauty and significance of the scenes they visit.

Natural History Studies, by J. A. Thompson, LL. D., 244 pp., Macmillan, New York. A selection of nature studies from Dr. Thompson's larger works. The author is not only one of the most noted, but also one of the most delightfully interesting, nature-writers. He groups his studies in this volume under the four seasons, taking up such topics as water-babies, the tale of the tadpoles, parental care among animals, guests and slaves of ants, the play of animals, wonders of instinct, living lights, migration of birds, storing for hard times, struggle and mutual aid, and other fascinating themes. Incidentally, the book is full of the finest illustrations for homiletic use.

The Control of Life, by J. A. Thompson, LL. D., 311 pp., Macmillan, New York. A thought-compelling, significant volume, whose theme is the value of biological science for the improvement of life. Among the topics discussed are the biological control of life, the influence of nurture, the biology of health, the individual life cycle, population problems, and the kingdom of man. The bettering of human life is the real task of civilization; this book describes one important factor in such betterment.

Face to Face with Great Musicians, by Charles D. Isaacson, 247 pp., Appleton, New York. Life-like and fascinating thumb-nail sketches of twenty-nine of the great masters, with illuminating side-lights upon their masterpieces. One gets from this volume a fresh appreciation of music as a great and powerful force in the refining of life.

The Tree of Light, by James A. B. Scherer, 125 pp., Crowell, New York. A story of how Christmas came to England through the conversion of Caradoc, a British prince, who had been taken as a captive to Rome, and was there converted to Christianity by St. Paul. Returning to his native land, he induced the Druids to give up the oak and the mistletoe and their heathen rites for the Christ and the Christmas tree—the Tree of Light. The story is well told. There are graphic descriptions of Rome, St. Paul, Roman and British life.

The Truce of God, by Mary Roberts Rinehart, 96 pp., Doran, New York. A beautiful and

touching story of the ending of an estrangement between a French king and his wife, on Christmas Eve, when after a weary quest, he finds her and their new-born baby, the son and heir he had hoped for.

The Path of the King, by John Buchan, 290 pp., Doran, New York. A series of stories of heroic figures from the times of the Norsemen to the Civil War, in which the author works out the theme that a brave and fine and truly great spirit never dies out, but goes down the generations to reappear in unexpected times and places, in persons cast in heroic mould. The stories are of intense interest, and the theme is finely wrought out.

Galusha, the Magnificent, by Joseph C. Lincoln, 407 pp., Appleton, New York. A deservedly "best seller," in which Lincoln portrays an odd, but lovable character amid Cape Cod folks and surroundings.—Lincoln's special field. Read this fine story, and learn why Galusha deserves to be called "magnificent."

The Man Who Did the Right Thing, by Sir Harry Johnston, 447 pp., Macmillan, New York. A powerful and moving story, with that Africa for its background which no other man knows as well as the author. Love, mission work, intrigue and sacrifice for the Empire enter into the plot of this thrilling story.

Alexander's Hymns No. 4, on which he was working when he went home has recently been published by The Sterling Music Co., 1218 Wallace St., Philadelphia. It contains the standard gospel songs, some 64 new ones, and the choicest of the old hymns.

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The George Doran Co., N. Y., has issued a single volume edition of Jamieson Fausset and Brown's commentary on the Bible. These authors are Scotch and English scholars. For many years this commentary has been widely used. It is conservative in its point of view. In printing it in a single volume it makes it accessible to a larger circle of readers.

George W. Noble of Chicago has published an illustrated History of the World War. Atlas and the last census. It is a handy volume, cheap and useful. A good book of reference for a minister.

"The Fruits of Victory" by Norman Angell (Century Co., N. Y.) is an especially valuable book for the present hour. The author discusses the world war from the standpoint of one who vigorously advised against war. His prophecies came true.

Peake's Commentary on the Bible (Thomas Nelson & Sons, New York). This is a single volume commentary on the whole Bible from the standpoint of modern scholarship. It is constructive, and filled with a great mass of valuable information.

"The Growth of the Soil" (2 vols.) by Knut Hamsun (Alfred A. Knopf, N. Y.) This is in many respects one of the greatest novels ever written. It eulogizes the soil and the man who loves it and develops it as the foundation of all progress and civilization. It is written for mature adult minds and in some parts needs a bit of expurgation. But that should not prevent anyone from recognizing its charm, its power, its greatness. It makes a good subject for review and readings from it grip and hold. It also has a subtle religious atmosphere at times.

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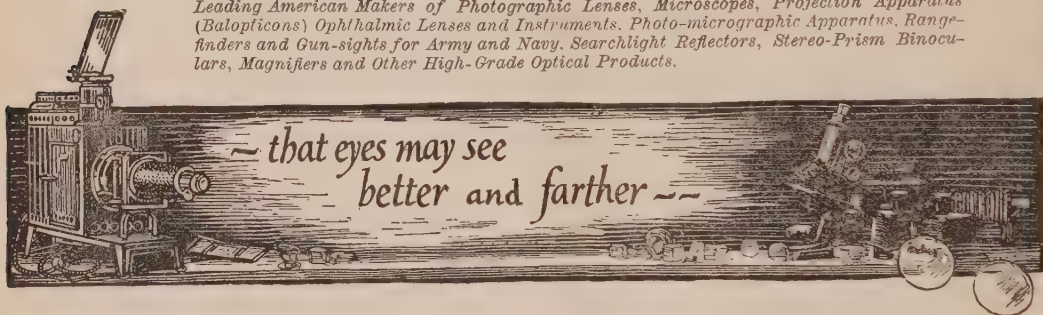
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(Continued from Page 492)

THE WORLD GROWING BETTER AND WORSE

REV. WILBUR F. CRAFTS, Ph. D.

The very gathering of the world's leading nations for the purpose of beginning disarmament has created high expectation of social betterment. But the same hopes were aroused when three social achievements closely followed each other in 1918 and 1919: the overthrow of autocracy abroad, and the ratification of prohibition and woman suffrage at home.

Let us vow we will not again be disappointed by a selfish reaction due to our own relaxation of effort when the goal is sighted but not yet achieved.

A good banner to keep flying is: "Always encouraged, never satisfied."

As I write in November, 1921, the prospect is that this year will be the best the world ever saw in the supreme reform, the effort to abolish the supreme evil of international war.

In the supreme domestic issue of national prohibition our verdict is: **The situation is not as bad as it was, nor half as good as it ought to be.** The first year of national prohibition showed remarkable decrease of drunks and general criminality and pauperism. Breweries and saloons were "converted" at a rate to suggest a Billy Sunday revival. But during 1920 and 1921 the boozers "got on our curves," learned who could be bribed, and how laws could be evaded, and found judges disposed to assess fines that were only a low license. While 1921 statistics are better than the last whole year of license, 1918, they are worse than the first year of national prohibition. But the enactment of the Willis-Campbell prohibition enforcement act in November, 1921, is likely to prove the beginning of the end, showing, as it does, that Congress is not weakening on beer, or on a reasonable search and seizure provisions.

So many of the new Republican enforcement officers, appointed under the foolish and wicked spoils system, on recommendation of the wet politicians, for duty in their wet states, have proved unfaithful and corrupt, as might be expected, that it is reasonable to expect the people will demand, and the President will commission more suitable officers. These men should be manifestly under civil service, instead of making prohibition enforcement an engineer of party politics. And this should be done before election of new Congress in 1922 tempts them to play politics increasingly with the Constitution. A nationwide posting of Lincoln's great appeal for "LOYALTY TO LAW" as a part of a "County Betterment Race in 1922" should greatly help in securing willing obedience to all laws.

There are no great gains to report in the fight against other imported brutal commercialized professional dissipation, which should be displaced by manly and womanly American amateur recreations. As to motion pictures, there is some hope in the confession implied in the producers' new thirteen "standards"—a promise to mend their ways in thirteen kinds of pictures. The Arbuckle case has at once illustrated the fact that they have not reformed, and that they must do so. But, on the other hand, the whole trade is promising to go into politics to defeat all who will not promise to serve their selfish interests by favoring Sunday opening of movies and opposing censorship. That near-treason of attempted political domination is worse than the vampires, and should lead every red blooded American to write his two Senators urging support of Myers' Senate Resolution for investigation of the movies political activities and their formation of a trust.

In the kindred matter of public dances of the "toddle" and "shimmy" order, the only ray of

(Continued on Page 512)

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(Continued from Page 510)

hope in sight is that even dancing masters are calling for reforms, lest all public dances shall meet the fate of the saloon through a storm of public wrath.

There are only slight signs of a better day in the matter of pugilism and gambling, both greatly increased through the World War.

And all that can be said hopefully for Sunday Rest is that the nationwide "drive" of "blue law" falsehoods, started and promoted by motion picture interests, seems to have nearly spent its force in a year's time without serious weakening of the Sunday laws of the States.

Now that prohibition enforcement has reached the point where the people may and should expect the President and other officials of State and nation to enforce the law under constant pressure of public demand, the church and welfare societies should devote their chief effort to conquering the old allies of the saloons, namely, the vampires, the close dances, the brutal prize fights, the gambling and the Sunday profiteering. In winning prohibition the churches have but illustrated their social duties and possibilities. If they also win a good measure of disarmament by praying to God and petitioning Government, it will be their "next" duty, as successors of Him who was "manifested to destroy the works of the devil," to disarm and destroy what remains of the unholy league of commercialized vices.

As William Morris, the British poet, has profoundly said, "The world-soul greatens with the centuries"; but God has made the speed of world betterment dependent on man's cooperation, and especially on the faithfulness of the Church.

PROGRAM OF THE NEXT HUNDRED YEARS

This address of John R. Mott was delivered July, 1919, at the Centenary celebration of the Methodist Episcopal Church, Columbus, Ohio.

This A Beginning and Not an End

"My friends, it is highly significant that our Centenary synchronizes with an unparalleled world situation. It has been my lot to spend now more than thirty years cruising over this wide world. Those journeys have taken me to all but two or three of the areas occupied by Northern and Southern Methodism, and to most of these battle fields again and again.

"I need not tell anyone here that the new world is a shaken world. We have felt the foundation heaving beneath us. What we called a foundation we have discovered with humiliation was but shifting sand. One by one the pillars of our so-called civilization have crumbled in dust at our feet. It is a shaken world. Likewise, it is an impoverished and overburdened world.

"The late war cost more than \$260,000,000,000. It the late enemy countries shall pay to the last farthing they will not pay one tithe of that load that now settles down with crushing weight, not only upon this generation, but upon generations yet to come. The curfew will ring late. The hours of leisure and of pleasure will be few. Innocent generations will join the guilty in bearing the load.

"It is also an exhausted and over-wrought world. I came back from the sixth of my journeys to the warring countries since the war began. I found all of those nations in Europe even more than I find my own country with their nerves worn threadbare. The peoples of the world today are on edge. We do well to exercise special patience and tolerance and charity in our relationships.

"It is likewise a torn or rent and embittered world. Here I have in mind not simply the obvious, not simply the fact that two clusters of nations recently at each others' throats are still embittered and will remain embittered far too long—I have in mind something quite as serious, and that is that within each of these two clusters of nations there has been a falling out, a misunderstanding, a recrudescence in many cases of low national and racial ambitions and prejudices to the great embitterment of mankind.

"And I have something still more serious in view, and that is that in almost every nation which has recently been at war, and in some that were not in the struggle, there have been

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IS YOUR WORK EFFICIENT? In these days such great emphasis is being placed upon the mechanical and social activities of Church organization that failure of the real object of the Church's mission is threatened. Safety against such a condition is provided only in the highest spiritual equipment of preacher and teacher. The people will follow devotion to fixed and well-established principles. The money to equip and work the machinery of an active Church will come freely from a people who can "give a reason for the hope" that is in them.

WHICH ARE THE SUCCESSFUL CHURCHES? Cast your mind back over the preachers who come to your easy recollection. You will agree that where the preaching has been of the Evangelical expository type there have been enduring results. D. L. Moody; C. H. Spurgeon; G. Campbell Morgan; Joseph Parker; F. B. Meyer; J. H. Jowett; Alexander Maclaren; George F. Pentecost, and many more are conspicuous examples. Is it not notable that not one of these men depended upon so-called timely topics or essays—but rather on emphasis upon the teachings of the Word of God?

HOW ABOUT YOUR OWN CHURCH? The mission of your Church is not to go into active competition along parallel lines with the theatre, the moving picture show, the lecture platform, or the concert hall; if you do you are defeated before you begin. The message and the power of the Church are greater than any one or all of these social forces combined. The world is hungry today for the Gospel—and its need is great. The success of your Church and of every Church is in the effectiveness of the pulpit message—in the simple, earnest, fearless preaching and teaching of the Word of God—such preaching and teaching as Maclaren's.

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World of Sorrow and of Suffering

"It is a suffering and a sorrowing world. I see the 11,000,000 graves. I shall never cease to see them, and I feel the vibrating of physical pain. I see that hospital enclosure with 352 wards, each ward with fifty beds, every bed filled with a shattered or disabled body, vibrating with piercing or dull pain.

"It is a suffering world physically. What shall I say mentally? The war is over. People have time to think. They are counting the cost. They see these graves right there at Epnouse where my friends whom I met a moment ago doubtless have been. I noticed as far as my eye could travel over the sand dunes acres of little crosses over the sand graves of the boys that could not survive their first operations there in the receiving hospitals.

"It is a suffering, bleeding, weeping, silent, lonely world. It is a confused and bewildered world. How few I have found who, when I got into their hearts, told me that they knew the way. What countless multitudes I found who had lost the way, every one asking these three questions: "Why was it permitted? What is the way out? How long?" O, the pathos, the tragedy, the reality of it all!

"Thank God, I can press on and say it is a plastic world, easily molded. We have heard in other days of the Far East, of lands that were called changeless becoming among the most changeable. We have joined hands with our friends of all the republics, some of us with the splendid assurance that anything which Anglo-Saxon Christianity in its purest form in North America wishes to do on broad-minded, constructive, vital lines, in all of those republics, it may freely and will be welcomed to do.

Time to Confront Perils of the Day

"Our dangers we should view this afternoon with steady eye and as the great general said: 'First ponder, then dare. We gain nothing by minimizing the number as well as the existence and gravity of our difficulties and dangers. Our danger is that we of the Centenary and the hosts behind us lean upon our past and notably upon our recent wondrous triumph. May God save us from that pitfall!

"Another danger is that we become dependent upon our material resources, which have been poured out upon us with such unprecedented prodigal hand. There are dangers from having too easy money, as every administrator here knows. There are serious dangers from having too much money. Some of the greatest victories of pure Christianity have been won without any money. Some of the greatest dangers are in depending upon money untouched by the pierced hand. It is ten times harder, I find, to spend money wisely than it is to raise it wisely. I say that advisedly. But, on the other hand, what a marvelous talent God has put in our hands.

"Another danger—and this is a grave danger. It is the danger, and I look ahead, that we shall think that the processes which have brought us to this climax here in Columbus can now be interrupted. As I see it we need to carry forward an even more complete organization, a much more widespread and wisely directed educational campaign, a more emphatic emphasis on seeking His face and the uncovering of a larger, unselfish leadership.

Five Vital Points to Rivet Attention

"Now let me mention in brief outline five points which we should rivet our attention to in these coming days:

"In the first place a policy that will be literally world-wide in its sweep. The clock has struck. The hour has come when we should face the entire world at home and abroad.

"The second point of our policy should be to administer to the whole range of personal, national and international life. That ministry should touch the bodies of men. It ought to be sinful to say what we have to say this year that tens of millions of people will have died

from starvation and disease in the sight of Christ—it is sinful. He has a remedy. Economically we should touch the world with the hand of Christ. We ought not to have to say, as we do of India today, that 260,000,000 people are in debt, some of them paying as high as seventy-five per cent interest on their borrowed money. Christ doesn't stand for this, nor does he stand for Bolshevism and the other undominated parts of the industrial and commercial life and financial affairs of the world.

"His touch should reach socially every stratum and should end forever social neglect, social injustice and social cruelty.

"In the third place the policy of the new century should give absolute right of way to the most vital and highly multiplying processes. One of these processes is that of developing these indigenous native churches. The most dynamic word released in the world in this war is the word 'self-determination.' It has set the world aflame, not only with strife, but with hope. Let us stand for making every church that we seek to plant so vital that if some day, which God forbid, Christianity were to die out in America it would exist with such vitality, propagating and conquering power in the heart of Africa, in the Japanese islands, in South America that it would reconquer us and set our fountains gushing.

"Another one of these vital processes that should have right of way is that of raising up an adequate leadership of the forces of pure Christianity. We need ten leaders now to every one that was required at the beginning of our missionary century.

"The fourth point I will mention is that Methodism identify itself with conviction with that onward movement within the realm of Protestant Christianity which is so rapidly bringing about closer co-operation, federation and unity. The difficulties are so many and so great; the situations are so urgent that nothing less than a pushing in together of all those who hold Christianity in its purest form will suffice in the presence of an unbelieving world, unbelieving to an extent and to a depth that we have little realized. Therefore, let us lose ourselves in this great cause of presenting a united front to forces of united evil, skepticism, formalism, indifference, cruelty and shame, the living Christ at the center.

"Now let me mention as the last point of our policy that this next century we sound out more clearly and more insistently than in the last century the distinctive note of hope. From the beginning Methodism has maintained that the good would conquer the ill, that the light would dispel the darkness, that love would vanquish hate, that where sin did abound grace shall yet much more abound; that nations, as well as individuals, under the influence of the matchless superhuman Christianity, might become strongest where now they are the weakest. Let us sound this note through all this century. 'Emmanuel'—God with us—is the note of immanency.

THEATRE LUST AND LEWDNESS

J. E. CROWTHER, D. D., Author of "The Way-farer", in the New York Christian Advocate

Did Paul approve the theatre of his day? A recent apologist for the theatre infers that he did. He says: "It is worth while recalling that although there were theatres in Damascus, Ephesus, Antioch, Corinth, Athens, Alexandria, Thessalonica, Philippi, Jerusalem and Rome, the apostles, in all their journeyings, with all their unsparing epistles against every enemy of virtue and truth, and all their withering invectives against crime, never uttered a single word condemning the theatres of that day."

That is to say, silence is consent. By the same token they approved slavery and other forms of social iniquity, because there is no record of disapproval. Which proves too much.

We are told that the theatre of that day was a part of religion; that theatrical performances, being religious acts, were presented only during religious festivals. But it was pagan religion, which, like that of India, glorifies bestiality and lust at the altars of their deities. Their very gods were made "after their own likeness," and if you would know what that means, read again Paul's first chapter to the Romans.

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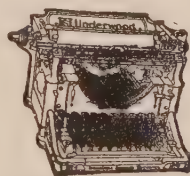
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Has the theatre changed for the better since its divorce from paganism? John Wesley, who was a lover of the dramatic art, thought not, for he described the theatre of his day as "the sink of all profaneness and debauchery." Even Rousseau and Dumas commended those mothers who withheld their daughters from witnessing this "satire of the passions". No one can charge Henry Ward Beecher with being puritanical in his intellectual sympathies. Yet he says that if you would pervert the taste, if you would imbibe false views, if you would be infected with each vice in the catalogue of depravity—go to the theatre.

Channing Pollock, who is described as "a distinguished playwright critic," recently wrote a review for a theatrical magazine, under the caption, "The Drama Goes to Bed," in which he claims that the theatre is a place for "sophisticated adults." Let us cite a few examples from his review:

"A Sleepless Night" calls forth the comment from the New York Herald: "Hilarious doings and some blushes." Of this Mr. Pollock says: "It exhibits all Mark Swan's alertness for improper suggestion." The scene is laid in a bedroom, but I must omit description. Suffice it to say that this particular review of Mr. Pollock's should be forbidden circulation in the United States mails. He concludes by saying: "You can get a dozen hearty laughs and the satisfaction of being wicked for \$2.50, plus the war tax, which is not expensive as things go nowadays."

"Keep It to Yourself" begins in a bridal bedroom and is described by the New York Herald as being "naughty, but nice—a very much peppered French farce." And permit a Methodist preacher to affirm that no audience could listen to that dialogue without disgust, except a bunch of degenerates.

"Toby's Bow," we are told, begins with a game of "strip poker," which is described as a poker game in which each participant removes a garment every time he or she loses. The center of interest lies in the fact that "she" continues to play a losing game.

Concerning "Monte Cristo, Jr." even the seasoned Channing Pollock confesses that "it descends to the uttermost depths of banality, vulgarity and general stupidity." And so we might go on indefinitely through the whole catalogue of dramatic drivel.

Mind you, we have not been muckraking in the moral sewers of the slums. These are from New York's standard theatres, where the elite of the "dramatic art" flock like vultures over the carrion of unsempulchered corruption. The "pajama jag" has become the typical expression of the intellectual and moral bankruptcy of the American stage.

Vaudeville and Photo-Play

When we turn to vaudeville we begin to wallow in filth. Listen to the testimony of the American Magazine, which is not the organ of puritanism: "The chief indictment against vaudeville lies in the fact that it has done more to corrupt, vitiate and degrade public taste than all other influences combined. Vaudeville audiences have lost the faculty of thinking. The vaudeville show that does not contain at least one number calculated to make a decent woman ashamed of her presence is about as rare as snow at Panama. Anything to get a laugh or a shock. The limit is what the police allow. The police draw the line only at indecent physical exhibitions, and not always there. Suggestive songs and lewd jests are utterly unheeded by the authorities."

I will try this day to live a simple, sincere, serene life—repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness. As I cannot in my own strength do this, I look to thee, O Lord, and ask for the gift of the Holy Spirit.—Bishop Vincent.

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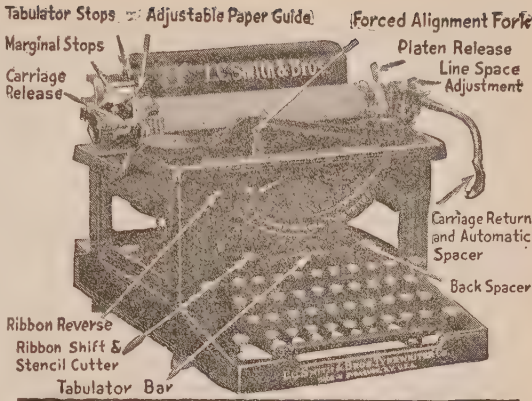
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(Continued on page 521)



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It seems are "bending low" today—
The old white-steepled meeting-house
Is passing fast away.

It's hard to tell the churches now
By either looks or situation,
For some are built like concert halls,
And others like a railroad station;
There's arches, apses, foyers, foils,
And festooned fonts in fine array—
The old white-steepled meeting-house
Has almost passed away.

How grand they stood upon the hills,
Or at the township's windy center!
How self-respecting were the folks
That came for miles their courts to enter!
The "closest workmen" in the parts,
They built the pulpits, so they say—
Too bad the churchliest church of all
Is passing fast away.

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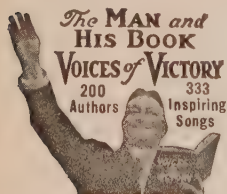
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Presbyterian Church (North) New Era Movement. Organized in 1918, on a five-year program, to include survey of the Church's task, family religion, social service, stewardship, missionary, education, publicity and a campaign for funds. Result, financial increases larger in the past year than the totals of the increases for ten years previous. For year ending March 31, 1920, total receipts for regular benevolences over eight millions.

Northern Baptist New World Movement. Grew out of an effort by a committee of laymen early in 1918 to raise an extra million of dollars for missionary work. In 1919, as a result of survey, a Board of Promotion was created. Of the total amount sought (\$100,000,000) covering a four-year period, \$52,000,000 subscribed; of the pledges due 77 per cent has been paid.

Methodist Episcopal Church Centenary Movement. The result of a survey of the foreign missionary situation disclosing the need for raising \$40,000,000, November, 1918. Home Board calling for \$40,000,000; added \$25,000,000 for war emergencies, total of \$105,000,000. Including the regular apportioned benevolences, the total objective was \$113,500,000, to cover a five-year period; \$106,000,000 subscribed, one-fifth payable each year. 72 per cent of pledges due paid. In connection with the Movement 10,000 signed life service cards, 200,000 tithers, 500,000 intercessors; 75,000 laymen served as minute men throughout the churches.

Methodist Episcopal Church, South, Centenary Movement. Total objective sought was \$35,000,000, in addition to current income, covering a period of five years, and wholly for missionary work. Amount subscribed approximately \$50,000,000. Amount paid on first two years about \$16,000,000.

Protestant Episcopal Church Nation-Wide Campaign. Originated in the Board of Missions to present a unified budget for advanced work. The preliminary survey was endorsed by the General Convention in 1919. Total objective, including current work and the proposed advance, was \$42,000,000 covering a three-year period. Amount subscribed, 38 per cent of the total. Of pledges due last year 95 per cent were collected. The increase in giving was as great as in 99 years previous. Future emphasis must be laid upon intensive cultivation of area by area.

Congregational World Movement. Begun at the National Council in the fall of 1919 to meet new conditions, including work in evangelism, recruiting, social service, missionary education and stewardship. Amount sought \$3,000,000, covering a one-year period, of which about \$1,800,000 has been subscribed and over \$1,000,000 paid.

United Presbyterian Church New World Movement. The outgrowth of a war emergency campaign in 1918. A forward movement for five years was projected. Financial campaign based upon a survey which showed a need for \$16,780,000, covering a period of five years. 70 per cent was subscribed—an average of \$110 a member for the five-year period for missionary and educational work, in addition to the regular budget which is approximately \$10 per member a year. 102 per cent of the amount due for the first seven months has been paid.

Reformed Church in the United States Forward Movement. Initiated by the General Synod in March, 1919, to deal with spiritual resources, stewardship, educational publicity, field work and finances. Objective \$10,847,425, for five-year period, for special work in missions, Chris-



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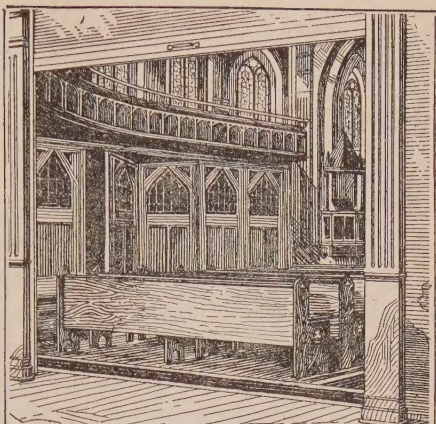
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tian education, ministerial relief and Sunday School work apart from regular apportionments. 66% per cent subscribed, 65 per cent collected.

Reformed Church in America Progress Campaign. Begun early in 1918. Total objective \$1,413,690. Actual gifts of the church have been doubled in the two-year period.

United Brethren in Christ United Enlistment Movement. The total objective, \$4,000,000, covering a two-year period. 75 per cent subscribed. Of the amount due 65 per cent paid.

Friends in America Forward Movement. Objective, \$1,000,000 for general work, covering a one-year period; 34 per cent subscribed. For an educational endowment \$3,000,000 is sought, covering a three-year period.

Presbyterian (South) Progressive Campaign. Organized on a one-year program. For 1920-1921 financial objective \$3,500,000, and over \$4,300,000 was actually collected. For 1921-1922 the objective is \$4,500,000, for the regular work of the church, but an additional sum of \$1,250,000 for advance work at home and abroad. Several synods are also conducting a separate campaign for Christian education, aggregating \$11,000,000.

Christian Church Forward Movement. Organized on a five-year program covering the devotional life, evangelism, religious education, missions and benevolence. The goals were fifty trained life-work recruits annually, 5,000 persons signing prayer covenants, 10,000 tithers, 50,000 persons won to Christ, and \$5,000,000 secured for the benevolences of the church, \$2,000,000 of which has been assumed by the five conferences of the Southern Christian Convention, the other \$3,000,000 being raised by the northern churches. Of the special million being raised \$790,000 has been subscribed. About 90 per cent of the pledges due have been collected.

United Evangelical Church Forward Movement. Sought a million dollars as a special additional fund in 1919, to be paid within five years; \$986,000 reported in pledges. On the first year \$271,000 paid.

Seventh Day Baptist Forward Movement. Objective, \$500,000 in five years for regular and advanced work. Over 60 per cent subscribed. 51 per cent of the year's budget paid.

Methodist Protestant Church Forward Movement. Financial objective set in 1918 at one million dollars in addition to the regular budget, to be paid in one year—in some localities extended to two years; \$800,000 subscribed, 70 per cent paid.

Evangelical Association Forward Movement. Amount sought, \$2,500,000, covering five years, entirely for advance work. Percentage subscribed, 114 per cent and collected on amounts due 115 per cent.

HAS PROHIBITION CAUSED INCREASE OF CRIME

HARRY M. CHALFANT

Recently the Anti-Saloon League made inquiry of the district attorneys of Pennsylvania as to whether there had been in their respective counties an increase or decrease in crime in recent years. In order to obtain explicit information we took the year 1914 and asked for a comparison with 1920.

We received accurate and definite reports from thirty counties. Two of these were Philadelphia and Allegheny. The other twenty-eight are fairly representative of the entire state.

	1914	1920	Decrease	Per Cent Decrease
Philadelphia	8,621	8,446	175	.02
Allegheny	4,267	4,083	184	.04
Other Counties	8,982	7,594	1,390	.15

In eleven counties there was an increase and in nineteen counties a decrease. The greatest decrease was found in Schuylkill County, where the number of cases fell off from 1,742 to 914. The largest increase was in Beaver County, where there were 361 cases in 1914, as against 476 in 1920.

In addition to the above, we secured from twenty-four counties on the number of cases returned for trial for infraction of the liquor laws. The number of such cases in 1914 was 716. In 1920 there were 544 cases, being a decrease of twenty-two per cent. It proves that

there is less actual violation of the law than there was under the old high license system. Be that as it may, these figures gave a black eye to the argument that men are more obedient to restrictive laws than they are to prohibitory laws.

STARTLING STATISTICS

(For the sources of the following statistics, cf. "The Next War," by Will Irwin, "The Staggering Burden of Armament," published by World Peace Foundation.)

The Cost of the War

Direct cost not counting interest	\$186,000,000,000.00
All costs, direct and indirect, including loss of shipping, damaged property, loss of production, etc.	\$355,291,719,815.00
Cost of wars, 1793-1910.....	\$ 23,000,000,000.00
Cost of World War, 1914-1918	\$186,000,000,000.00

Loss of Life

Killed in Battle.....	19,658,000
Increased death rate.....	30,470,000
Decreased birth rate.....	40,500,000

Total89,628,000

National Debts

United States of America—	
1913	\$1,028,000,000.00
1920	\$24,974,000,000.00
Great Britain—	
1913	3,485,000,000.00
1920	39,314,000,000.00
France—	
1913	6,346,000,000.00
1920	46,025,000,000.00

Army and Navy Appropriations

Great Britain—	
1912	\$ 351,044,000.00
1921	1,121,318,000.00
Japan—	
1912	93,576,000.00
1921	282,357,000.00
United States—	
1912	244,177,000.00
1921	1,422,752,000.00

Preparedness Expenditures

	U. S. Army	U. S. Navy
1881	\$ 40,466,461.00	\$ 15,686,672.00
1891	48,720,065.00	26,113,896.00
1901	114,615,697.00	60,506,978.00
1911	160,135,976.00	119,037,644.00
1921	771,530,000.00	651,222,000.00

The average tax paid to the Federal Government in 1920 by each person was \$43.64. For what was it spent?

United States Expenditures, 1920

1. Past Wars	\$2,890,000,000.00	—63.2%
2. Future Wars	1,348,000,000.00	—29.4%
3. Past and Future Wars		92.6%
4. Civil Departments	220,000,000.00	4.8%
5. Public Works	65,000,000.00	1.4%
6. Research, public health, education and development	59,000,000.00	1.3%

Total\$4,582,000,000.00

A Suggestion. The foregoing startling statistics can be made impressive for audiences by drawing them to scale on large, black and white posters, the black portion filled in with a brush, using India ink. These statistics might be posted in the vestibule of the church and in other public places.

CIGARETTES

"Cigarette Smoking Shows Big Gain." Cigarette consumption in the United States is showing a steady increase, which is generally ascribed to the effect of the war and turning to the weed by the soldiers. Before the war the consumption of cigarettes passed the 25,000,000,000 mark for a single year and this was considered remarkable and commented on the world over. Now it has exceeded that in a half year, production in the first six months of 1921 having been 25,672,092,288, a new high record. In consequence of this tobacco manufacturers report business is good.—Manufacturers' News.



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